An Enlightening Commentary into

The Holy Qur'an

6

Compiled by:

Ayatullah Sayyid Kamal Faghih Imani

and

A Group of Muslim Scholars

IMAM ALI Islamic Research Center

Isfahan IRAN

بسم الله الرحمن الرحیم

An Enlightening Commentary into the Light of the Holy Quran Compiler

:Writer

Sayyid Kamal Faghih Imani

:Published in print

Amir-ul-Mu'mineen Ali (as) Public Library

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

An Enlightening Commentary into the Light of the Holy Quran Compiler Cover ۶

Book ID

Title: An Enlightening Commentary into the Light of the Holy Quran Compiler. A Group "of Muslin Scholars and Copyright ۱۹۹۸ Kamal Faghih Imani

ISBN: ۹۶۴-۵۶۹۱-۴۵-۱

Translator: Mr. Sayyid Abbas Şadr-Sameli Editor: Ms. Celeste Smith Published by: The Scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (as) Public Library, under the direction of

Ayatullah Allamah Mujahid Al-Haj Sayyid Kamal Faghih Imāni. Address: Shekar Shekan Crossroads, Ahmadabad Street, Post Office Box ۸۱۴۶۵/۵۱۵۱

Esfahan, Islamic Republic of Iran, Telephone: ۲۲۸۱۰۰۰ , ۲۲۸۲۰۰۰, ۲۲۹۶۴۷۸ Far ۹۸ - ۳۱۱ - ۲۲۹۷۰۲۸

Number of copies in this Print: ۶,۰۰۰

.First Edition: ۱۹۹۷ A.D., ۱۳۷۵ / ۱۴۱۷ A.H

.Second Edition: ۱۹۹۸ A.D. , ۱۳۷۶ / ۱۴۱۸ A.H

.Third Edition: ۱۹۹۸ A.D., ۱۳۷۷ / ۱۴۱۹ A.H

.Fourth Edition: ۱۹۹۹ A.D. , ۱۳۷۸ / ۱۴۲۰ A.H

.Fifth Edition : ۲۰۰۳ A.D. , ۱۳۸۱ / ۱۴۲۳ A.H

.Sixth Edition : ۲۰۰۵ A.D. , ۱۳۸۴ | ۱۴۲۶ A.H

p: ۱

Point

Please note the Internet Site Address

For the English Commentary of the Light of Holy Qur'ān

www.maaref-foundation.com/light.htm

Isbn ۹۶۴-۵۶۹۱-۰۲-۸ شابک ۸-۲۰-۱۹۶۵-۴۶۹

: Book Specifications

Title: An Enlightening Commentary into the Light of the Holy Qur'ān

" Compiler: A Group of Muslim Scholars and " Copyright ۱۹۹۸ Kamal Faghih Imani

:ISBN

Translator: Mr. Sayyid `Abbās Ṣadr-`āmelī

Published by: The Scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (a.s.) Public Library, under the direction of

.Ayatullah Allamah Mujāhid Al-Haj Sayyid Kamāl Faghīh Imānī

Address: Shekar Shekan Crossroads, Ahmadabad Street, Post Office Box ۸۱۴۶۵/۵۱۵۱

Esfahan, Islamic Republic of Iran, Telephone: ۲۲۸۱۰۰۰, ۲۲۸۲۰۰۰, ۲۲۹۶۴۷۸

Fax: ۹۸-۳۱۱-۲۹۷۰۲۸

Number of copies in this Print: ۶,۰۰۰

.First Edition: ۲۰۰۲ A.D. , ۱۳۸۱ / ۱۴۲۳ A.H

.Second Edition: ۲۰۰۵ A.D, ۱۳۸۴/۱۴۲۶ A.H

Table of contents

In the Name of Allah, the Beneficent, the Merciful

Introduction

For the main introductory of this endeavor in details, dear readers may refer to the first part of this very commentary of the Qur'ān. They can be familiar with some essential data towards the aim, which must surely be helpful along the way of .studying this book, too

In that introduction, it has been mentioned that the demand of those who have read the former volumes of this commentary, and are anxiously waiting for the rest parts of the translation of the Qur'ān to receive as soon as possible, caused the original explanatory in the substitutive volumes to be arranged rather concisely by the .compilers

Therefore, in this series, from part three of the Qur'ān on, every volume consists of the verses of about two parts of the Qur'ān. This current volume, for example, contains parts nine and ten, in addition to the remaining verses of Sura At-Taubah, so that the commentary of this Sura be completed here and the volume after it may .begin from the beginning of Sura Yūnus

Humbly we ask Allah, the Exalted, that He helps us, as ever before, to complete this holy endeavor successfully, even by the assistance of some other translators, so that we can offer the whole of it in our worldly lifetime to the truth-seekers throughout the .world

May He (s.w.t.) guide and assist all of us by the light of the Qur'ān to pave the Straight .path further and further, for we are always in need of it

The Scientific and Religious Research Center

Amir-ul-Mu'mineen Ali (a.s.) Public Library

Sayyid 'Abbās Sadr-'Āmili

The Translator

Transliteration of Arabic Letters

Long Vowels		Short Vowels		Diphthongs	
آ ا	ā	َ	a	اَی	aī
و	ū	ُ	u	اَو	aū
ی	ī	ِ	i	اَوْ	au

Letters

ب	b	ط	ṭ
ت	t	ظ	ẓ
ث	θ	ع	ʻ
ج	j	غ	q̇
ح	ḥ	ف	f
خ	x	ق	q
د	d	ک	k
ذ	ð	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w, ū, aū
ش	š	ه	h
ص	ṣ	ی	y
ض	ḍ	ة	ah, at

(Section ١١(continued

Point

٨٨– قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَاشُعَيْبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا كَارِهِينَ

:The chiefs of the arrogant among his people said “ .٨٨

,We will surely expel you, O Shu‘ayb ‘

and those who believe with you from our town, unless you return into our creed. ’ He ,(Shu‘ayb) said: ‘ what

” ’ ? (even though we dislike (it

Commentary: verse ٨٨

All prophets have been threatened to be expelled and banished. This is the logic of force. Sura ’Ibrāhīm, No.١۴, verse ١۴ says: “ And those who disbelieved said to their apostles: ‘ We will most certainly drive you forth from our land, so else you shall come ” ... .back into our religion

The chiefs of the arrogant have always been the first enemies of prophets. The verse :says

”... :The chiefs of the arrogant among his people said “

The method of prophets is logic and reasoning, but the style of disbelievers is force .and threat

The preachers of religion should not be afraid of the opponents’ threads, since there have always been threat and banishment in this way. The disbelievers told their :prophet

” ... ,We will surely expel you, O Shu‘ayb ‘... “

Yet, be careful to use a kind word, politely and wisely, when you confront the :ignorances of disbelievers. Shu‘ayb answered them

” ’ ? (He (Shu‘ayb) said: ‘ what, even though we dislike (it…“

٨٩- قَدِ افْتَرَيْنَا عَلَى اللّهِ كَذِباً إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّانَا اللّهُ مِنْهَا وَمَا يَكُونُ لَنَآ أَنْ نَعُودَ فِيهَآ إِلاَّ أَنْ يَشَآءَ اللّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْماً عَلَى اللّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ

وَأَنْتَ خَيْرُ الْفَاتِحِينَ

٨٩. " We should have forged a lie against Allah if we returned into your creed after Allah delivered us from it.

It is not for us to return into it, unless Allah,

our Lord, (so) will. Our Lord comprehends all things in His knowledge. In Allah we have put our trust.

Our Lord! Decide between us and our people with truth, and You are the best of deciders."

Commentary: verse ٨٩

The Qur'ānic term /millat/ has sometimes been used with the meaning of religion and creed.

Since the followers of Shu'ayb had accepted their religion based upon reasoning and proof, (not upon desires), then they would not abandon it. Allah never commands upon returning to infidelity and paganism. He who returns from His command, surely the amount of his deed is so little that the one regrets from his action, while Allah is not like that and He never reviews the religion. The verse says:

" We should have forged a lie against Allah if we returned into your creed after Allah delivered us from it. ... "

The Qur'ānic term /fath/ and /fātih/, in these aspects, mean: ' judgement and arbitration.'

The final word is said by Allah, in order that they might be delivered from this blind, .and the path be paved

Therefore, opposite to the evil suggestions of the enemies, we must trust on Allah and .show our conclusiveness

Never a believer is ready to collude on his beliefs, and he never returns from the :Truth. Turing back and retrogression is forbidden for a true Muslims. The verse says

" ... .It is not for us to return into it, unless Allah, our Lord, (so) will... "

.It is for this reason that we must submit the command of Allah and obey it

Do not forget to observe discipline and courtesy in speech. Instead of curse, invoke .Allah the just arbitration

Our Lord comprehends all things in His knowledge. In Allah we have put our trust.... " " ... ,Our Lord! Decide between us and our people with truth

In supplication, the relationship between the demand and the Divine Names should be .considered

:We are in need of triumph and, therefore, we call Him saying

" .and You are the best of deciders... "

****

۹۰- وَقالَ الْمَلأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ اتَّبَعْتُمْ شُعَيْباً إِنَّكُمْ إِذاً لَخاسِرُونَ

۹۱- فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِى دَارِهِمْ جَاثِمِينَ

And the chiefs of those who disbelied from among his people said: ‘ If you follow“ .۹۰
,Shu‘ayb

”.’ you will indeed be losers

Then the earthquake seized them, so they became motionless bodies in their“ .۹۱
”.dwellings

Commentary: verses ۹۰-۹۱

In this verse, the term /rajfah/ (earthquake) has been used for the punishment of those people, while in Sura Hūd, No.۱۱, verse ۹۴ the word /sayhah/ (rumbling) has been applied, and in Sura Ash-Shu‘arā, No.۲۶, verse ۱۸۹ the phrase “... the punishment of the day of cloud ...”, which is a covering produced by an annihilating cloud, is mentioned as their torment. This shows that the earthquake of their chastisement .had been accompanied with rumbling and an annihilating dark cloud

The Arabic term /jāθm/is derived from /jaθm/ which means: to sit upon the knee and to stay in one place. As if, the punishment seized them at night when they were asleep. They woke up, but they had neither enough time to save themselves nor any .ability to escape. So, they were destroyed while they were in the state of half-raised

.Most of the opponents of divine prophets were from the kind of rich notables

"And the chiefs of those who disbelied from among his people said: …"

One of the methods of disbelievers is threat by means of economical siege.

"…' If you follow Shu'ayb, you will indeed be losers.'"

****

When they became like that, they increased their own aberration by persisting on leading others astray. There was no hope that they might believe. Therefore, basing on the decree of the law of effacing the effects of corruption, the divine punishment fell upon them. The verse says:

"Then the earthquake seized them, so they became motionless bodies in their dwellings."

****

۹۲- الَّذِينَ كَذَّبُوا شُعَيْباً كَأَن لَمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَّبُوا شُعَيْباً كَانُوا هُمُ الْخَاسِرِينَ

Those who belied Shu‘ayb became (perished) as if they had never dwelt therein.“ .۹۲ ”.Those who belied Shu‘ayb were themselves the losers

Commentary: verse ۹۲

The Arabic term /yaqnau/, used in this verse, is derived from / ` qinā / which means: ‘ to .’ dwell in a place

The great loss belongs to the idolaters. Instead of belief in one God, they ascribe partners, and instead of accepting the guidance of the immaculates, they refer to .others supposing to be led

Therefore, instead of a secured life, they will be destroyed of everything; and instead of being admitted into Heaven, they will enter Hell Fire, since, instead of Allah’s .pleasure, they have incurred His Wrath

Thus, the plots of the people of Shu‘ayb, who were the followers of falsehood, were of no avail. They wanted to expel Shu‘ayb from their town, but they themselves were .destroyed in their own houses

That is why that sometimes it happens that the places of refuge change to places of massacre. (The town of the people of Shu‘ayb, for example, was a pleasant place for them and also it was used as a means of threat against Shu‘ayb by them. But that .town was ruined upon them and became a means of their destruction

It is at the time of incurring the Wrath of Allah that the real losers are recognized. The :above verse is its Qur’ānic evidence. It says

Those who belied Shu‘ayb became (perished) as if they had never dwelt therein.“ ”.Those who belied Shu‘ayb were themselves the losers

****

۹۳- فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالاَتِ رَبِّى وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَى عَلَى قَوْمٍ كَافِرِينَ

۹۳. " So he turned away from them, and said: ' O' my people! I have delivered to you the messages of my Lord, and advised you sincerely; so how shall I then grieve for a disbelieving people?' "

Commentary: verse ۹۳

Again, for a more intensive emphasis, it says that those who belied Shu'ayb were the losers, not those who believed in him. Thus, such people are addressed in the holy verse as follows:

" So he turned away from them, and said: ' O' my people! I have delivered to you the messages of my Lord, and advised you sincerely; ... "

When Shu'ayb saw them in the threashold of chastisement and destruction, he hopelessly turned away from them, and told them that he had conveyed the messages of Allah to them and had advised them, but refusing his words, they did not hearken to him.

That is, that punishment was very hard and painful, but they were deserve to incur it as a result of the crimes they had committed.

" ...So how shall I then grieve for a disbelieving people?' "

Then Suh'ayb, in a positive interrogation with a negative sense, said why he should grieve for a people who disbelieved and incurred the punishment of Allah for themselves. This statement means that he said he did not grieve for them.

Thus Shu‘ayb consoles himself, because he had made his best and applied all the necessary efforts to guide aright those people. But, alas, they disobeyed arrogantly .and that torment was their recompense

****

Section ۱۲: Warning against Punishment

Point

Cause of the distress sent on the previous disbelieving people – Warning with the

.punishment

۹۴- وَمَآ أَرْسَلْنَا فِى قَرْيَهٍ مِنْ نَبِیٍّ إِلاَّ أَخَذْنَآ أَهْلَهَا بِالْبَأْسَآءِ وَالضَّرَّآءِ

لَعَلَّهُمْ يَضَّرَّعُونَ

۹۴. "And We did not send a prophet in any town but We overtook its people with distress and affliction that they might humble themselves."

Commentary : verse ۹۴

The Qur'ānic term /ba'sā'/ means some calamities which reach the soul, like death; while the term /ḍarrā'/ means: financial damages. (Tafsīr-i-Furqān)

As an Allah's way of treatment, there are some bitter events and calamities for all nations.

It is noteworthy that difficulties and hardships are usually some functional factors in removing neglectfulness and in training man. Also, calamities are not always the Wrath of Allah. They are sometimes the grace of Allah in the form of misfortunes. (Like some iron which, as a result of being heated in the furnace, becomes soft and changeable into different shapes. Afflictions cause man to be mild, too.) Difficulties also make Man humiliate and supplicate.

The verse says:

And We did not send a prophet in any town but We overtook its people with distress “ ”.and affliction that they might humble themselves

For more details upon the meaning of the Qur’ānic terms /ba’sā’/ and /darrā’/, refer) to the commentary of Sura Al-’An‘ām, No. ۶, verse ۴۲, vol. ۵, p. ۱۲۴ the current English (.version series of commentary of the Holy Qur’ān

Imam Sadiq (a.s.) in a tradition said: “ Allah, Almighty and Glorious, said: ‘ When the one who has known Me disobeys Me, I will set up, as an absolute master over him, the (one who has not known Me ’.” (’Usūl-i-Kāfī, part ۳, p. ۳۷۸

:Hadrat abul-Hassan-il-Hādī, the tenth Imam (a.s.) has said

Verily Allah has a caller who calls every day and night ‘ O’ servants of Allah! Stop! “ stop sinning Allah! If there were not grazing animals, milking babies, and (in prayer) bowing aged ones, there would be showered a punishment over you by which you (might be severely bruised ’.” (’Usūl-I-Kāfī, part ۳, p. ۳۷۸

****

۹۵- ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا

وَقَالُوا قَدْ مَسَّ ءَابَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَأَخَذْنَاهُمْ بَغْتَةً وَهُمْ لَايَشْعُرُونَ

:Then We altered the ill (circumstances) to good, until they multiplied, and said " .۹۵

.'Distress and happiness did indeed touch our fathers '

".So We seized them suddenly while they did not perceive

Commentary : verse ۹۵

The Arabic term /'afau/, mentioned in this verse, means

.' the abundance of wealth and children '

The grace of Allah reached to be full unto them, but they did not become aware nor .did they take an example

A nearly similar meaning to this statement is recited in Sura Al-'An'ām, No. ۶, verse ۴۴, where it says: " Then, when they forgot that which they had been admonished to, We opened the doors of all things (of enjoyments), until when they rejoiced in what they were given, We seized them suddenly when, behold, they were in utter dispair." The case is similar to the condition of a sick person whose physician becomes disappointed of him to be healed. Then he tells the people around him that they let him eat everything he wishes, because it is indifferent for the diseased person, and he .is passing away

However, as some commentators have said, there may also be another meaning for this verse. That meaning is that, after

the removal of difficulties, the following generation said that bitter events were for their fathers and these offsprings were in security. They were neglectful that Allah's way of treatment in seizing people encompasses all generations, and such .negligences are the secret of the Wrath of Allah

Therefore, passing by the bitter and sweet incidents heedlessly, and taking no example of them, brings forth the Wrath of Allah thereafter. This status is a sign of .unawareness in such people

".while they did not perceive ..."

Not every kind of welfare and happiness is a sign of the Grace of Allah. They may :sometimes prepare the field for the Wrath of Allah. The verse says

"... ,Then We altered the ill (circumstances) to good, until they multiplied "

Sometimes it happens that the welfare of a person causes his neglectfulness and his .(disobedience from the command of Allah (s.w.t

"... .'and said: ' Distress and happiness did indeed touch our fathers..."

Most of those who fail in the Divine trials are the rich and the people who are in .welfare, not the deprived ones

It should also be noted that the Wrath of Allah does not inform men when it has to .come, but it comes suddenly

:The verse says

".So We seized them suddenly while they did not perceive ..."

****

۹۶- وَلَوْ أَنَّ أَهْلَ الْقُرَى ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَآءِ وَالْأَرْضِ

وَلَكِن كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ

۹۶. " And if the people of the towns had believed and kept from evil, We would have certainly opened up for them blessings from the heaven and the earth,

but they belied;

so We seized them for what they used to earn."

Commentary : verse ۹۶

The Arabic term /barakāt/ is the plural form of /barakah/. It is applied for the fix and continual favours. On the contrary, there are some fleeting things in the senses of blessing, plurality of good and its multiplication. Blessings include both material and spiritual bounties, like blessings in lifetimes, in knowledge, and in books.

The verse says:

" And if the people of the towns had believed and kept

from evil, We would have certainly opened up for them

blessings from the heaven and the earth, ..."

It implies that if the people of the towns, who were destroyed because of denial and disobedience, had testified the Divine prophets and had avoided polytheism and sinning, Allah would have bestowed upon them the increasing blessings from the heaven and the earth by means of rain and abundance of plants and fruits.

Noah also promised his people if they believed, the blessings of heaven would be sent .down unto them

Some commentators say that blessings of the heaven, mentioned in this holy verse, refer to the supplications which are answered, and the blessings of the earth are the .fulfilment of the requests

:The verse continues saying

but they belied; so We seized them for what ...“

”.they used to earn

That is, they rejected the divine prophets, and Allah punished them for the recompense of their disobediences, oppositions, and belying the prophets by ceasing rain from them, and, consequently, the blessings of the earth were restrained from .them

****

۹۷- أَفَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنا بَياتاً وَهُمْ نآئِمُونَ

۹۸- أَوَأَمِنَ أَهْلُ الْقُرَى أَنْ يَأْتِيَهُمْ بَأْسُنا ضُحًى

وَهُمْ يَلْعَبُونَ

۹۷. " What! do the people of the towns then feel secure from Our punishment coming upon them by night while they are sleeping ? "

۹۸. " What! do the people of the towns feel secure from Our punishment coming upon them in daylight while they are playing ? "

Commentary : verses ۹۷-۹۸

It questions whether the people of towns, who reject the prophets, are secure from the punishment of Allah when it comes down upon them while they are asleep at night, the same as it befell upon the former people.

The verse says:

" What! do the people of the towns then feel secure from Our punishment coming upon them by night

while they are sleeping ? "

****

Again, it questions whether the people of towns are secure from the punishment of Allah when it seizes them at the day time while they are busy doing some vain affairs.

The verse says:

What! do the people of the towns feel secure from Our punishment coming upon " them in daylight while they are playing ? "

It is evident that whoever is busy with the mere affairs of this world and does not heed the affairs of Hereafter is in vain and, as if, he is playing around.

The purpose of the Qur'ānic phrase ' the people of the towns ' is any group of people who are busy with some useless affairs, and who reject divine prophets, and they refrain worshipping One God.

The occasion of revelation of these two verses, of course, was the obstinacies of the pagans of Mecca.

****

٩٩- أَفَأَمِنُوا مَكْرَ اللّهِ فَلا يَأْمَنُ مَكْرَ اللّهِ إِلاَّ الْقَوْمُ الْخَاسِرُونَ

What! Do they then feel secure from Allah's plan (sudden punishment)? But none " .٩٩ feels secure

".from Allah's plan save the people (who are) losers

Commentary : verse ٩٩

The verse begins thus: " what! do they then feel secure from Allah's plan (sudden "... ? (punishment

The verse implies whether these disbelieving people are secure when the divine .punishment befalls them so that they do not understand

The reason that the divine punishment is called here ' plan ' is that it seizes them in a .way that they do not know it and they do not understand it

.A plan, or plot, usually attacks the opposite party unawares

:The verse continues saying

But none feels secure from Allah's plan save the people ..."

".who are) losers)

That is, except the people who are losers, and they do not know it, no one feels .secure from the plan of Allah

The purpose of this verse is to attract the attention of the responsible ones to be careful and attentive that they should be afraid of Allah's punishment, and they should obey Him. Never should they promise themselves security from that punishment, otherwise they will be involved in chastisement both in this world and .Hereafter

****

Section ۱۳: The Ministry of Moses

Point

The hearts of the previous disbelievers sealed against understanding as they

– were not faithful to the covenant – Moses' Mission to Pharoah

.Signs demanded of Moses and his showing them

۱۰۰– أَوَ لَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الاَرْضَ مِنْ بَعْدِ أَهْلِهَآ أَنْ لَوْ نَشَآءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ

وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لاَيَسْمَعُونَ

۱۰۰. "Does He not guide (thereby) those who inherit the earth after its (former) residents that if We

please We will destroy them (too) for their sins and set a seal on their hearts so that they

" ? (do not hear (the truth

Commentary : verse ۱۰۰

Once more in this verse, in order to awaken the neglectful minds of the present people, and making them attentive of the instructive lessons which had existed in the lives of the former nations, the Qur'ān inquires whether those who inherit the earth next to the possessors of it did not take admonition from the study of the situation of the former nations. They should understand that if Allah pleases, He is able to destroy ,them

too, for their faults, and inflicts them with the same evil end that the former sinners .suffered

:The verse says

Does He not guide (thereby) those who inherit the earth after its (former) residents " that if We please We

"... will destroy them (too) for their sins

Allah is also able to leave them alive, while, because of their committing sins and corruptions, He seals their hearts and let them not perceive and recognize the truth, so that they never hear the truth and do not accept any advice. Such people will be :wandering in the life bewildered. The verse says

" ? (and set a seal on their hearts so that they do not hear (the truth..."

****

۱۰۱- تِلْکَ الْقُرَی نَقُصُّ عَلَیْکَ مِنْ أَنْبَآئِهَا وَلَقَدْ جَآءَتْهُم

ْ رُسُلُهُمْ بِالْبَیِّنَاتِ فَمَا کَانُوا

لِیُؤْمِنُوا بِمَا کَذَّبُوا مِن قَبْلُ کَذَلِکَ یَطْبَعُ اللّهُ عَلَی قُلُوبِ الْکَافِرِینَ

These are the towns some of whose tidings We " .۱۰۱

,recount unto you; and certainly their Messengers came to them with manifest proofs

but they would not believe in what they had belied from before. Thus does Allah set a ".seal on the hearts of the infidels

Commentary : verse ۱۰۱

In this verse, as well as the next one, the emphasis is again on the lessons which can be taken from the explanation of the former people's events. But, here, the .addressee is the Prophet (p.b.u.h.), although the objective is indeed all human beings

:At first, it says

These are the towns some of whose tidings "

"... ;We recount unto you

Then, the verse implies that it was not such that they became unnihilated without completing the argument, but surely their divine prophets went to them with clear evidences and those prophets tried their utmost effort to guide them. The holy verse :continues saying

and certainly their Messengers came to them ..."

"... ,with manifest proofs

But they steadily showed opposition against the continuous preaches and repeated invitations of their prophets and

persisted on their own saying. They were not ready to accept and believe in that :which they had belied before. Here is what the verse says

but they would not believe in what they had ...“

”... .belied from before

The cause of this obstinacy has been stated in the next sentence of the holy verse, as :follows

”.Thus does Allah set a seal on the hearts of the infidels ...“

That is, those who step in the path of wrong, as a result of repetition and continuation of action, some corruptions such as perversion, infidelity, and impurity settle in their hearts so deeply that they remain fixed therein like the curvings upon a coin. This is from the kind of effect and property of action which has been attributed to Allah, since .it is He Who is the Cause of all causes

****

۱۰۲- وَمَا وَجَدْنَا لأَكْثَرِهِمْ مِنْ عَهْدٍ وإِنْ وَجَدْنَآ أَكْثَرَهُمْ لَفَاسِقِينَ

(And, We did not find in most of them any (firm " .۱۰۲

covenant, and verily We found most of them

".to be wrong-doers

Commentary : verse ۱۰۲

The objective meaning of the word ' 'ahd ', (covenant), mentioned in the verse, is either the relation between Allah and the sound innate disposition of people, or the invitation and laws of prophets, or the special covenants which sometimes people made with prophets saying that, for example, if the prophet performed so and so as a miracle or solved a particular difficulty of theirs, they would believe. One of the evidences of this kind in the Qur'ān is Sura 'A'rāf, No. ۷, verses ۱۳۴ and ۱۳۵ which say: " And when the plague fell upon them, they said: ' O' Moses! invoke your Lord for us by the covenant He has made with you. If you remove the plague from us, we will certainly believe in you, and we will certainly send with you the Children of Israel '." " But when We removed the plague from them until a term which they should reach, ".(behold, they broke (their promise again

Allah has made manifest some facts for human beings through both innate disposition and prophets in order that they may have confederation and submission unto them. But most people neglect the cry of innate dispostion and prophets, and going out of :the path of the truth, they become wrong-doers. The verse says

"... ,And, We did not find in most of them any (firm) covenant "

Thus, the secret of the destruction of the former nations was breach of promise and .disobedience

".and verily We found most of them to be wrong-doers …"

.Allah has praised the faithful and blamed the breachers of promise

****

۱۰۳- ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَآ إِلَى فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِها فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ

۱۰۳. "Then, after them, We sent Moses with Our Signs unto Pharaoh and his chiefs, but they wronged (and disbelieved) in them.

Consider then how the end of the mischief makers was!"

Commentary : verse ۱۰۳

The name of Moses (a.s.) has been repeated more than ۱۳۰ times in the Qur'ān. No other name has been mentioned

therein as numerous as his name. As it is cited in Al-Mizān, the Commentary, the Qur'ān has referred to the divine miracles concerning no prophet as many as it has mentioned for Moses (a.s.).

The story of Moses (a.s.), mentioned in the Qur'ān, can be staged into five steps: ۱) The birth and childhood of Moses. ۲) His escape from the city of Madyan and living with Shuaib (Jethro). ۳) His mission and his problems with Pharaoh. ۴) His own deliverance and that of his people from Pharaoh, and returning to Palestine. ۵) His conflicts with the Children of Israel.

This Sura, Al-'A'rāf, is the first Meccan Sura which has referred to the story of Moses (a.s.).

One of the philosophies of the mission of prophets is standing against false deities. For general improvement of a society, the chiefs and great members of that society should

be referred to first, because water must be purified from its head-source, as the :verse says

"... ,Then, after them, We sent Moses with Our Signs unto Pharaoh and his chiefs "

People's faith in the truth usually causes their society to be improved, while disbelief :and heresy draw it towards corruption. The verse continues saying

.but they wronged (and disbelieved) in them ..."

" !Consider then how the end of the mischief makers was

****

۱۰۴-وَقَالَ مُوسَى يَافِرْعَوْنُ إِنِّى رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

۱۰۴. " And Moses said: ‘ O Pharaoh! Verily I am a Messenger from the Lord of the worlds.’ "

Commentary : verse ۱۰۴

Prophets claimed nothing but their prophecy and invitation to the Truth. In the way of their invitation, they used to address the false deities of their time bravely and without any fear and opposed them.

" And Moses said: ‘ O Pharaoh! Verily I am a Messenger

from the Lord of the worlds.’ "

To improve the society which has a regular system, it is better to begin from the chiefs of that society.

****

۱۰۵- حَقِيقٌ عَلَى اَنْ لآ اَقُولَ عَلَى اللّهِ إِلاّ الْحَقَّ

قَدْ جِئْتُكُمْ بِبَيِّنَهٍ مِنْ رَبِّكُمْ فَاَرْسِلْ مَعِيَ بَنِى إِسْرآئِيلَ

I am) worthy of saying nothing about Allah except the truth. Indeed I have come) " .۱۰۵ ;to you with a clear Sign (a miracle) from your Lord

".so send forth with me the Children of Israel

Commentary : verse ۱۰۵

Prophets are infallible, and they say nothing but the truth. From the tongue of Moses, :the verse says

I am) worthy of saying nothing about Allah) "

" ... .except the truth

Prophets should have miracles to prove their prophecy, as the verse refers to it and :says

Indeed I have come to you with a clear Sign ... "

"... ;a miracle) from your Lord)

To provide the freedom of human beings is among the first aims of prophets. Except them, whoever takes the rein of the government in a society, drags those people into .servitude of false deities

As long as people are not delivered from the ties of false deities, it is not possible to offer them a complete cultural program to guide them. That was why Moses (a.s.) said :to Pharaoh

".so send forth with me the Children of Israel ... "

****

۱۰۶- قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَآ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

۱۰۷- فَأَلْقَى عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُبِينٌ

He (Pharaoh) said: ‘ If you have come with a Sign (a miracle), then bring it, if you “ .۱۰۶
”.’are of the truthful ones

”.So he threw his rod, then behold! it was a clear serpent “ .۱۰۷

Commentary : verses ۱۰۶-۱۰۷

:The Definition of a Miracle

The Arabic term /mu‘jizah/ is derived from the root /‘ajaza/ which means an action that those who have not the capacity and genius of prophethood or imamate are unable to do it, such as the act of Moses by his Rod, or the act of Jesus in raising men :from the dead, and so on. The verse says

He (Pharaoh) said: ‘ If you have come with a Sign “

”.’a miracle), then bring it, if you are of the truthful ones)

In Sura Ash-Shu‘arā, No. ۲۶, verse ۴۵ we recite: “ Then Moses cast down his staff, and ”.lo! It swallowed that which they falsely displayed

There were also some more miracles appeared from that Rod. It was struck the water of the sea when it dried up. Sura Ash-Shu‘arā, No. ۲۶, verse ۶۳ says: “ Strike the sea with your staff ...” Or, it was struck the rock and fountains of water gushed forth ”...’.from it. Sura Al-Baqarah, No. ۲, verse ۶۰ says: “ ... Strike the rock with your staff

It should be explained that at the presence of Moses (a.s.) the Rod changed to be a small snake, as Sura An-Naml, No. ۲۷, verse ۱۰ says: “ And cast down your staff, so when he saw it in motion as if it was a serpent…” At the presence of people it seemed an ordinary snake. Sura Tāhā, No. ۲۰, verse ۲۰ says: “ Then he cast it down, and lo! it was a serpent running.” But, at the presence of Pharaoh, it became a great clear :snake, as the verse under discussion says

”.So he threw his rod, then behold! it was a clear serpent “

:However, a miracle should be clear for all, so that no doubt remains. The verse says

”.then behold! it was a clear serpent … “

****

Section ۱۴:pharaoh and his Magicians Defeated

Point

Moses defeats Pharoah and his enchanters through

The Miraculous Rod

۱۰۸- وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَآءُ لِلنَّاظِرِينَ

۱۰۹- قَالَ الْمَلأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ

۱۰۸. " Then he drew out his hand, and behold! It was white to the beholders."

۱۰۹. " The chiefs of Pharaoh's people said: ' Verily this indeed is a knowing sorcerer.' "

Commentary : verses ۱۰۸-۱۰۹

Besides warnings and changing the Rod as a serpent, Moses showed white hand, too. But the opponents of the prophets used to spoil the rank of the prophets. The verse says:

" Then he drew out his hand, and behold! it was white to the beholders."

****

Therefore, the adherents and the chiefs of wrong-doers around false deities are also shared with them in their crimes. The verse says:

" The chiefs of Pharaoh's people said: ' Verily this

indeed is a knowing sorcerer.' "

۱۱۰- يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَمَاذَا تَأْمُرُونَ

.He (Moses) intends to expel you from your land ' " .۱۱۰

" ' ?Then what do you advise

Commentary : verse ۱۱۰

In order to pervert the common opinions, Pharaoh tried to denigrate Moses (a.s.). From the point of belief, he called Moses (a.s.) a sorcerer, and from the social and political points of view, he introduced him as a seditious and quarrelsome person. One of the weapons of the opponents is to denigrate the men of the Truth. The verse, :from the tongue of Pharaoh, says

"... .He (Moses) intends to expel you from your land ' "

False deities are often tyrannical, but sometimes they become helpless to consult in .difficulties with some others around them

" ' ?Then what do you advise..."

****

۱۱۱- قَالُوا أَرْجِهِ وَأَخَاهُ وَأَرْسِلْ فِی الْمَدَآئِنِ حَاشِرِينَ

۱۱۲- يَأْتُوکَ بِکُلِّ سَاحِرٍ عَلِيمٍ

۱۱۱. " They said (unto Pharaoh): ' Keep him and his brother in suspense (for a while);

and send men to the cities to collect (sorcerers) ",

۱۱۲. " To bring you every knowing (expert) sorcerer '."

Commentary : verses ۱۱۱-۱۱۲

In their consultation, however, the attitude of all of them was that they told him to keep Moses and Aaron (a.s.) in suspense in order to collect sorcerers. The verse says as follows:

" They said (unto Pharaoh): ' Keep him and his

brother in suspense (for a while);

and send men to the cities to collect (sorcerers) ",

****

This device was for the reason that they would call all knowledgeable skillful experts of the time in sorcery to be gathered and to be brought to the presence of Pharaoh. The verse says:

" To bring you every knowing (expert) sorcerer '."

Since haste in slaying Moses and Aaron, regarding Moses' two surprising miracles, would cause the attraction of the attention of many people to him, and the feature of his

prophethood ’ might be strengthened with the feature of ‘

martyrdom and being oppressed ’, at first they thought that they would frustrate his ‘ deeds by means of some extraordinary actions of their sorcerers, and defame him. After that, they should slay him so that the story of Moses and Aaron could disappear .from the minds of people forever

****

۱۱۳- وَجَآءَ الْسَّحَرَهُ فِرْعَوْنَ قَالُوا إِنَّ لَنا لَاَجْراً إِنْ كُنّا نَحْنُ الْغَالِبِينَ

۱۱۴- قَالَ نَعَمْ وإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ

:And the sorcerers came to Pharaoh, they said “ .۱۱۳

” .’Verily there will be a reward for us if we are victors ‘

”.’(He said: ‘ Yes! and you will surely be of the near-stationed (to me “ .۱۱۴

Commentary : verses ۱۱۳-۱۱۴

From this verse on, the words are upon the entanglement of Moses with the .sorcerers and the end of his struggle therein

The verse implies that, by the invitation of Pharaoh, sorcerers went to him, and the first thing that they told him was that whether they would have a large reward if they :could overcome the enemy. Here is the verse

And the sorcerers came to Pharaoh, they said: ‘ verily there will be a reward for us if “ ” .’we are victors

****

Immediately after that, Pharaoh also gave them a favorable promise, and said that not only he would give them a good financial reward but also they would be of the :near-stationed to him. The verse says

”.’(He said: ‘ Yes! and you will surely be of the near-stationed (to me “

.Thus, Pharaoh promised them both the reward of wealth and the reward of high rank

۱۱۵- قَالُوا يَامُوسَى إِمَّآ أَنْ تُلْقِيَ وَإِمَّآ أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ

۱۱۶- قَالَ أَلْقُوا فَلَمّآ أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَآءُو بِسِحْرٍ عَظِيمٍ

۱۱۵. " They (the sorcerers) said: ' O' Moses! Will you throw, or shall we be the (first) throwers? ' "

۱۱۶. " He (Moses) said: ' Throw (yours) ! ' So when they threw, they bewitched the people's eyes and terrified them and produced a great magic."

Commentary : verses ۱۱۵-۱۱۶

Finally, a proper time was appointed for the meeting of Moses (a.s.) and the sorcerers to have their attempts. So all people were invited to come and see the event.

When the appointed day came, the sorcerers were completely ready with all their tools for the action. They had supplied some ropes and staffs which, it seemed, they had been filled with some special chemical materials. These materials could be changed into the form of some light gases before sunshine which could move those ropes and hollow staffs.

It was a wonderful scene. Moses, standing before people and the sorcerers, was alone. Only his brother, Aaron, was with him. The sorcerers told Moses either he would begin the action and cast his means first, or they might start and cast their own means. The verse in this regard says:

" They (the sorcerers) said: ' O' Moses! Will you throw, or shall we be the (first) throwers? ' "

Moses, with a particular coolness, answered them that they could begin first. The verse says:

"He (Moses) said: 'Throw (yours)! ...'"

When the sorcerers threw down their ropes and other means on the ground, they fascinated people and, by their deceitful deeds and exaggerative statements, they cast a sudden fear and terror upon people, and caused a great sorcery to be produced before them. The verse says:

"... So when they threw, they bewitched the people's eyes and terrified them and produced a great magic."

The Arabic term /sihr/ means: 'deceit, imposture, dexterity, and jugglery'. Sometimes it also means: 'whatever the cause and motive of which is invisible'. The verse says:

"... and produced a great magic."

****

۱۱۷- وَأَوْحَيْنَآ إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فإِذَا هِىَ تَلْقَفُ مَا يَأْفِكُونَ

۱۱۷. " And We revealed to Moses: ' Throw down your rod! ' And behold, it swallowed (all) that they falsely had invented."

Commentary : verse ۱۱۷

At the moment when all people were excited, and happy shouts were heard from every side, Pharaoh and his by-standers were watching the scene of activities of sorcerers, while they were smiling contently and their eyes were glittering with joy. Then suddenly the Divine revelation came unto Moses (a.s.), biding him to throw down the staff. It caused the scene to be changed wholly. The faces of audience lost their colour, and instability overtook Pharaoh and his adherents.

In this verse, the Qur'ān refers to the very fact. It implies that Allah revealed to Moses (a.s.) to throw down his Rod. It became as a huge serpent which quickly and precisely gathered all false snakes and artificial means of the sorcerers. The holy verse says:

" And We revealed to Moses: ' Throw down your rod! '

And behold, it swallowed (all) that they falsely had invented."

****

۱۱۸- فَوَقَعَ الْحَقُّ وَبَطَلَ مَاكَانُوا يَعْمَلُونَ

۱۱۹- فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ

۱۲۰- وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ

".So the truth was established and what they were doing was made vain " .۱۱۸

".Thus were they there defeated and brought low " .۱۱۹

".And the sorcerers fell down in prostration ".۱۲۰

Commentary : verses ۱۱۸-۱۲۰

It was thus that the truth was manifested and the acts of sorcerers, which were baseless and improper, were nollified. The verse says:

".So the truth was established and what they were doing was made vain "

The reason of this incident was that the deed of Moses (a.s.) was a reality while the sorcerers' deeds were some deceits, trickeries, dissimulations, juggleries and .delusions

This was the first stroke which was struck upon the foundation of the power of .Pharaoh, the arrogant

****

In verse ۱۱۹, the Qur'ān implies that, thereafter, the signs of failure were seen in .them, and all of them became low and helpless

:The verse says

".Thus were they there defeated and brought low "

****

The more important stroke happened when the scene of struggle of sorcerers against Moses (a.s.) was totally changed, and suddenly all the sorcerers fell down :prostrating for the greatness of Allah. The verse says

".And the sorcerers fell down in prostration "

****

۱۲۱- قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ

۱۲۲- رَبِّ مُوسَى وَهَارُونَ

".They said: ' We have believed in the Lord of the worlds " .۱۲۱

".' The Lord of Moses and Aaron " .۱۲۲

Commentary : verses۱۲۱-۱۲۲

The sorcerers shouted that they believed in the Lord of the worlds, Who was the Lord :of Moses and Aaron. The verses say

".They said: ' We have believed in the Lord of the worlds "

".' The Lord of Moses and Aaron "

This happening was something which could never be foresighted by Pharaoh and his .men

****

۱۲۳- قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّ هذَا لَمَكْرٌ مَكَرْتُمُوهُ فِى الْمَدِينَهِ لِتُخْرِجُوا مِنْهَآ أَهْلَهَا فَسَوْفَ تَعْلَمُونَ

Pharaoh said: ' Did you believe in him before I should give you permission? " .۱۲۳ ,Surely this is a plot you have plotted in the city that you may expel its people from it

" ! (but soon you shall know (the consequences

Commentary : verse ۱۲۳

When a new stroke was struck upon the bases and pillars of the power and authority of Pharaoh because of the victory of Moses (a.s.) over the sorcerers and that they believed in Moses (a.s.), Pharaoh was frightened and got excited. That was why he :applied two plots as follows

The first was his accusation against the sorcerers which perhaps was admired by :common people. The verse says

"... ?Pharaoh said: ' Did you believe in him before I should give you permission "

This is the worst form of colonialism that a nation be taken as slaves and captives so that they may not have even the right of thinking, contemplating, and heartily .believing in a person or a religion

This is the very plan which, in the present age, is pursued under the title of ' New .colonialism ', too

:Then, Pharaoh added

Surely this is a plot you have plotted in the city that you may expel its people from ..." "... ,it

This accusation was so unfounded and infamous that none could accept, except some .perfectly unaware persons among common people

After that, Pharaoh threatened them ambiguously, but it was said intensively and :firmly. He said

" ! (but soon you shall know (the consequences …"

****

۱۲۴- لَاُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ أَجْمَعِينَ

۱۲۵- قَالُوا إِنَّآ إِلَى رَبِّنَا مُنْقَلِبُونَ

Surely I will cut off your hands and your feet " .۱۲۴

".' on opposite sides, then I will certainly crucify you all

".' They said: ' Verily unto our Lord we return " .۱۲۵

Commentary : verses ۱۲۴-۱۲۵

The ambiguous threat of Pharaoh, which was referred to in the previous verse, is clearly stated in the verse under discussion. Here, Pharaoh takes an oath that he cuts off their hands and feet on opposite sides, i.e. the right hand and the left foot, or the :left hand and the right foot. The verse says

Surely I will cut off your hands and your feet "

,on opposite sides

".' then I will certainly crucify you all

What Pharaoh undertook here against the sorcerers, who had believed in Moses (a.s.), was a general behaviour that usually the tyrannical rulers have in their cowardly oppositions against the adherents of the Truth. On one side, they use the weapon of accusation against the demandant of the Truth to weaken them and their position both in the view of common people. And, on the other side, they rely on force, power, .and threat to slaughter and destruction in order to break down their authority and will

****

None of the two weapons of Pharaoh could defeat the decision of the sorcerers. In :their answer, they heartily and decidedly refused him, as follows

".' They said: ' Verily unto our Lord we return "

They said this statement with the meaning that if the Pharaoh's threat could be done, they finally would become martyrs. In that case, not only the event might not harm them or decrease anything from them, but also it could be considered as an honour .and a happiness for them

****

۱۲۶- وَمَا تَنْقِمُ مِنَّآ إِلآّ أَنْ ءَامَنَّا بِأَيَاتِ رَبِّنَا لَمَّا جَآءَتْنَا رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْراً وَتَوَفَّنَا مُسْلِمِينَ

۱۲۶. "And you do not take revenge upon us except because we have believed in the signs of our Lord when they came to us.' 'Our Lord! Pour out upon us patience, and cause us to die in submission.'"

Commentary : verse ۱۲۶

Then, in order to respond the accusation of Pharaoh, and to make the truth clear for the audience of the concerning scene, and, also, to prove their own sinlessness, the sorcerers said:

"And you do not take revenge upon us except because

we have believed in the signs of our Lord when

they came to us.' …"

At that time, they turned their faces from Pharaoh and, being attentive to Allah, they invoked Him to bestow upon them the highest degree of patience and perseverance. They knew that they could not tolerate those terrible threats without His help and His support. So, they said:

"… 'Our Lord! Pour out upon us patience, and cause us

to die in submission.'"

As it has been recorded in the Islamic traditions, as well as the history, finally the sorcerers resisted on their idea so much so that Pharaoh fulfilled what he had threatened, and he hung their mutilated bodies on some tall palm trees by the bank of Nile River.

Yes, if belief and full awareness combine with together, the income of such a spiritual love will be some perseverance and devotion which will not be surprising in that way.

****

Section ۱۵: persecution of the Israelites

Point

The Israelites persecuted – Moses preaches patience – Promises delivery and the Heritage of the Hold of the Land

۱۲۷– وَقَالَ الْمَلأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا

فِی الاَرْضِ وَيَذَرَکَ وءَالِهَتَکَ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْيِی نِسَآءَهُمْ وإِنَّا فَوْقَهُمْ قَاهِرُونَ

:And the chiefs of Pharaoh's people said " .۱۲۷

Will you leave Moses and his people to make mischief in the land, and to desert you ' ' ?and your gods

He said: ' Soon we will kill their sons and spare their women, and surely we are in ".' power over them

Commentary: verse ۱۲۷

After seeing the belief of the sorcerers, in order to move Pharaoh, the chiefs of his people told him whether he left Moses and his followers alive to oppose him and make other people oppose and, consequently, to take the control of government from Pharaoh and to make mischief in the country. They would also leave out both him and :his gods. The verse says

:And the chiefs of Pharaoh's people said "

Will you leave Moses and his people to make mischief in the land, and to desert you ' "... ' ?and your gods

Pharaoh answered them that he would kill their sons who were the encouragement of those people and whom they were making ready for fighting, while he would leave their daughters alive because they could do nothing against him. Pharaoh said that he could make of their females servants so that they became lowing and miserable. The holy verse continues saying:

"... He said: ' Soon we will kill their sons and spare their women, ..."

It is understood from this sentence that Pharaoh did not expect to kill Moses (a.s.) and his followers since he had recognized their power unfailing. Therefore, he decided to attack the defendless children and to destroy them. The verse ends thus:

"... and surely we are in power over them.'"

****

۱۲۸- قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللّهِ وَاصْبِرُوا إِنَّ الأَرْضَ لِلّهِ يُورِثُهَا مَنْ يَشَآءُ مِنْ عِبَادِهِ

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

:Moses said to his people " .۱۲۸

Seek help from Allah and endure. Verily the earth belongs to Allah; He grants its ' inheritance to whomever He pleases of His servants, and the end is (best) for the ".pious ones

Commentary : verse ۱۲۸

There are two commandments accompanied with two glad tidings referred to in this :holy verse. The commandments are

seeking help from Allah ' and ' endurance '; and the glad tidings are ' the inheritance ' .'of the earth ' and ' the good end of the pious

It also indicates that seeking help from Allah and having confidence in Allah together with perseverance and piety are among the factors of the final victory and protection against threats. This means that we must both seek help from Allah and endure :ourselves. The verse says

"... .Moses said to his people: ' Seek help from Allah and endure "

Another matter is that, at the sensitive times, a leader must console the community and make them hopeful, because the hope to a clear future is the promise of all religions including Islam. Moreover, the pious people, not only have a good end in this .world, but also are victorious in the next world

“ ... Verily the earth belongs to Allah; He grants its inheritance to whomever He pleases of His servants, and the end is (best) for the pious ones.”

****

۱۲۹- قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا قَالَ عَسَى

رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ

فَيَنْظُرَ كَيْفَ تَعْمَلُونَ

They said: ' We have been hurt before you came to us and (also) after you came " .۱۲۹ :to us.' He said

Maybe that your Lord will destroy your enemy and will make you successors in the ' ,earth

".then He observes how you act

Commentary : verse ۱۲۹

The Children of Israel expected all the affairs be promptly corrected in one night after the raise of Moses (a.s.), and the country of Egypt, with all its facilities, could be in their authority, and the Pharaonic people would be annihilated. That was why they claimed .that the raise of Moses (a.s.) did not bring confort for them

The reply of Allah (s.w.t.) is that triumph needs some conditions, such as patience, struggle, and reliance. When these conditions are supplied, there is a hope to the help .of Allah

It was thus that the divine leaders were sometimes criticized by some friends who :were of little capacity and of little tolerance. The verse says

They said: ' We have been hurt before you came to us and (also) after you came to " "... '.us

Most of people imagine that happiness and felicity is found in comfort and tranquility. They suppose that the lack of them

is as a failure to obtain their desires. They are neglectful that the Divine religions have .come to correct the ways of lives, not to efface their difficulties

A leader should hearken to critics and send some hope-giving messages. The verse :continues saying

He said: ' Maybe that your Lord will destroy your enemy and make you successors ..." "... ,in the earth

An Islamic government is a means of trial not a means of seeking pleasure. Then, the :verse concludes as follows

".then He observes how you act ..."

****

Section ۱۶: The Delivery of the Israelites

Point

The Israelites rescued – They were still after idol gods – Moses admonishes them to stick only to the true God Who had rescued them and bestowed on them great .favours

۱۳۰–وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْصٍ مِنَ الثَّ–مَرَاتِ

لَعَلَّهُمْ يَذَّكَّرُونَ

And certainly We afflicted the clan of Pharaoh with drought and scarcity of fruits, " .۱۳۰ ".so that they may take admonition

Commentary : verse ۱۳۰

The Arabic word /sinīn/ is the plural form of /sanah/ which means ' year '; but when it is used with the term /'ax…/ in the Arabic contexts, it often means: ' to afflict with drought and famine '. The Qur'ān implies that Allah afflicted Pharaoh and his clan with drought :and famine because of the indecent manner that they committed. The verse says

"... And certainly We afflicted the clan of Pharaoh with drought "

It also implies that besides famine and drought, Allah afflicted them with scarcity of fruits in order that they be in awe and to become monotheists, but they did not :change their way. The verse continues saying

".and scarcity of fruits, so that they may take admonition ..."

۱۳۱– فإِذَا جَآءَتْهُمُ الْحَسَنَهُ قَالُوا لَنَا هَذِهِ وإِنْ تُصِبْهُمْ سَيِّئَهٌ يَطَّيَّرُوا

بِمُوسَى وَمَنْ مَعَهُ أَلآ إِنَّمَا طَآئِرُهُمْ عِنْدَ اللّهِ وَلكِنَّ أَكْثَرَهُمْ لاَيَعْلَمُونَ

:So, when any good came to them, they said “ .۱۳۱

,This is our due ’; and if any evil afflicted them ‘

.they took it bad omens due to Moses and those with him

Be it known! Surely the cause of their bad omens is with Allah,but most of them do not ”.know

Commentary : verse ۱۳۱

Whenever they obtained abundance of good, they said that it was for their own due that there had continuously been bounties in their cities, and, therefore, they did not :thank Allah. The verse says

:So, when any good came to them, they said “

”... ;’ This is our due ‘

But when they afflicted famine and starvation, they took Moses and his followers bad :omens and said that it was due to them. In this regard, the verse says

and if any evil afflicted them, they took it bad omens due to Moses and those with ...“ ”... .him

Their real misfortune was as a result of their own sins and evil deeds. Such things cause the punishment of Allah for them both in this world and the Hereafter. The :verse says

”... ,Be it known! Surely the cause of their bad omens is with Allah ...“

But most of them do not know it, and do not contemplate to know this fact. The verse :ends as follows

”.but most of them do not know …“

p: ۷۱

۱۳۲- وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِتَسْحَرَنَا بِهَا

فَمَا نَحْنُ لَکَ بِمُؤْمِنِينَ

And they said: ‘ Whatever sign you may bring to us to charm us with it, we will not “ .۱۳۲
”.’ believe in you

Commentary : verse ۱۳۲

The enemies knew that the job of Moses was not magic and also knew that it was a .Divine Sign, but they arrogantly and obstinately did not believe

But, when the sorcerers, who were expert in their job, understood that the .accomplishment of Moses (a.s.) was not a magic, they believed

Perhaps, the manner of the people of Pharaoh, that they called the accomplishment .of Moses ‘ a sign ’, had been done mockingly

:The verse says

And they said: ‘ Whatever sign you may bring to us to “

”.’ charm us with it, we will not believe in you

****

۱۳۳-فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ

وَالدَّمَ ءَايَاتٍ مُفَصَّلاَتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْماً مُجْرِمِينَ

So We sent against them the flood and the locusts and the vermin and the frogs " .۱۳۳
".and the blood as distinct signs, yet they acted proudly and they were a guilty people

Commentary : verse ۱۳۳

Point

:The Arabic term /tūfān/ in the Persian language means

hurricane ', but in the Arabic language it has been used with the sence of: ' a violate ' flood '. In Mufradāt-i-Rāqib, it is cited that the word /ṭūfān/ is applied for any common .event which is horrible

The Arabic word /qummal/ means: some small insects, such as: lice, ants, aphis, and a .kind of insects

Blood ', which was among the divine signs and a punishment for the opponents of ' the people of Moses (a.s.), means: the change of water(s) into blood, or a common .bleeding of people

The attack of locusts, flood, and ' water being altered into blood ' were ordained only .against the people of Pharaoh, while the Children of Israel were in security

Some punishments against the people of Pharaoh

The explanation of these punishments have been mentioned in the Turah, too. Some :evidences are as follows

The river turned into blood ..... Exodus, Chapter ۷, verse ۲۰-۱

Swarm of flies ..... Exodus, Chapter ۸, verse ۲۱ and verse ۲۴-۲

The plague of hail ….. Exodus, Chapter ۹, verse ۲۴ and verse ۲۵ -۳

The attack of locusts ….. Exodus, Chapter ۱۰, verses ۱۲ and ۱۴ -۴

After Allah’s warning and people’s heedlessness, it is the turn of some grievous . retributions to come forth

:The verse says

So We sent against them the flood and the locusts and the vermin and the frogs and “ the blood

”… ,as distinct signs

Living creatures are the agents of Allah. Their mission is sometimes to bring mercy, like the spider’s web at the doorway of the cave for the protection of the Messenger of Allah (p.b.u.h.). And, it is sometimes a chastisement mission, like that of the .swallows, and, in this verse, the mission of frogs and locusts

However, many calamities are often for training. In any retribution, there is a respite for people to contemplate and repent and return to the Straight Path. Therefore, the .Divine retributions come after completing the argument

:They saw the divine sign and punishment, yet they acted arrogantly. The verse says

”.yet they acted proudly and they were a guilty people …“

****

۱۳۴- وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَا مُوسَى ادْعُ لَنَا رَبَّكَ

بِمَا عَهِدَ عِنْدَكَ

لَئِنْ كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ

مَعَكَ بَنِی إِسْرآئِيلَ

۱۳۵- فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ إِلَى أَجَلٍ هُمْ بَالِغُوهُ إِذَا هُمْ يَنْكُثُونَ

:And when the plague fell upon them, they said " .۱۳۴

O' Moses! invoke your Lord for us by the covenant He has made with you. If you ' remove the plague from us, we will certainly believe in you, and we will certainly send ".' with you the Children of Israel

But when We removed the plague from them until a term which they should " .۱۳۵ ".(reach, behold, they broke (their promise again

Commentary : verses ۱۳۴-۱۳۵

The Arabidc term /nakθ/ originally means: ' to untwist a rope ', but later it has been :used in the sense of ' breaking a covenant ', or ' violating an oath '. The verse says

:And when the plague fell upon them, they said "

O' Moses! invoke your Lord for us by the covenant He has made with you. If you ' remove the plague from us, we will certainly believe in you, and we will certainly send ".' with you the Children of Israel

****

The Qur'ānic term /'ajal/, in this verse, may be the time which Moses (a.s.) appointed for the removal of a calamity, saying that, for example, it would be removed on so and so day or at so and so hour, in order that they might understand that it was a divine .retribution and not an accidental happening

The purpose also maybe that those obstinate people would finally meet the unavoidable Wrath of Allah, but until the appearance of that time and being drowned .in the sea, the punishment was temporarily removed

:The verse says

But when We removed the plague from them until a term which they should reach, " ".(behold, they broke (their promise again

****

۱۳۶- فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِی الْیَمِّ بِأَنَّهُمْ کَذَّبُوا بِآیَاتِنَا

وَکَانُوا عَنْهَا غَافِلِینَ

۱۳۶. “ So We took vengeance on them and drowned them in the sea, because they belied Our Signs and were heedless of them.”

Commentary : verse ۱۳۶

The Arabic term /'intiqām/ with the meaning of

‘ ‘vengeance ’, in this verse, means ‘ punishment ’, and it does not mean ‘ grudge ’ or rancour ’ here.

The word /yam/ in the old Egyptian language was used for a sea or a river. Since the story here refers to Egypt, the same old word has been used in this verse of the Qur'ān. (Narrated from Mu‘jam-ul-Kabīr).

However, it should be noted that Allah is also ‘ taker of vengeance ’. The verse says:

“ So We took vengeance on them and drowned them in the

sea, because they belied Our Signs …”

Another point is that the main source of misfortunes and calamities is inside the entities of ourselves, and negligence brings a heavy compensation for us. The holy verse continues saying:

“… and were heedless of them.”

****

۱۳۷- وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا

الَّتِی بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى

عَلَى بَنِی إِسْرآئِيلَ بِمَا صَبَرُوا

وَدَمَّرْنَا مَاكَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا يَعْرِشُونَ

۱۳۷ . " And We made the people, who were abased,

the inheritors to the east (parts) of the land and the west (parts) of it which We had blessed therein,

and the good word of your Lord about the Children of Israel was fulfilled for what they endured patiently, and We destroyed what Pharaoh and his people had built and what they used to erect."

Commentary : verse ۱۳۷

The region that the Children of Israel inherited included of Syria, Jordan, Egypt, Lebanon and present Palestine. Those lands contained both material bounties and spiritual bounties, where the great prophets raised and were buried.

The lands which were under the control of Pharaoh and his people were so vast that there were different horizons and with different hours of risings and settings of the sun therein.

From the points of industry, agriculture, and interesting buildings of their time, the people of Pharaoh were very developed. The verse says:

" And We made the people, who were abased,

the inheritors to the east (parts) of the land and the west

,parts) of it which We had blessed therein)

and the good word of your Lord about the Children of Israel was fulfilled for what they endured patiently, and We destroyed what Pharaoh and his people had built and what ".they used to erect

Yet, since the governments of divine prophets have been the governments of the oppressed, and Allah fulfills His promises, those oppressed people who show patience :and perseverance can become the inheritors of the earth, as the verse indicates

,We made the people, who were abased ... "

"... the inheritors to the east (parts) of the land and the west (parts) of it

****

p: ۷۹

۱۳۸- وَجَاوَزْنَا بِبَنِى إِسْرآئِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ

عَلَى أَصْنَامٍ لَهُمْ

قَالُوا يَامُوسَى اجْعَلْ لَنَآ إِلَهاً كَمَا لَهُمْ ءَالِهَةٌ

قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ

;And We made the Children of Israel to pass the sea " .۱۳۸

.then they came upon a people cleaving to idols they had

,They said: ' O' Moses! make for us a god

".' as they have gods '. He (Moses) said: ' Verily you are a people behaving ignorantly

Commentary : verse ۱۳۸

Those expert sorcerers of Pharaoh, who were dealing with sorcery and magic during all their lives, became such good believers by seeing a miracle that Pharaoh's terrible threats could not change their decision. But, some of the followers of Moses, who saw all those great miracles, were so weak that they even asked him (a.s.) for an idol, and .the observation of a deviated scene of idolatry drew them toward perversity

:The verse says

;And We made the Children of Israel to pass the sea " .۱۳۸

.then they came upon a people cleaving to idols they had

,They said: ' O' Moses! make for us a god

".' as they have gods '. He (Moses) said: ' Verily you are a people behaving ignorantly

Therefore, as long as a group of people have not become strong enough in their true belief and faith, they should not

migrate unto some perverted and dangerous regions, because invironments may affect on them, and communities are always exposed to the danger of aberration.

Also, sometimes it happens that watching an unappropriate view (of a film, a picture, or a society) spoils all the training efforts of the leaders.

****

۱۳۹- إِنَّ هَؤُلَآءِ مُتَبَّرٌ مَاهُمْ فِيهِ وَبَاطِلٌ مَاكَانُوا يَعْمَلُونَ

۱۳۹. " (Moses said:) Surely this they are engaged upon shall be perished,

and what they are doing are in vain."

Commentary : verse ۱۳۹

The Qur'ānic term /mutabbarun/ is derived from the word /tabār/ with the meaning of 'destruction'.

The holy verse maybe points to the glad tidings of Moses (a.s.) to the people, saying that by their presence in that region, polytheism and perversion would be effaced. (narrated from Marāqī, commentary). Here is the verse:

" (Moses said:) Surely this they are engaged upon shall be perished,

and what they are doing are in vain."

Therefore, both the mental and practical perversions are perishable. The end of them all is destruction.

****

۱۴۰- قَالَ أَغَيْرَ اللّهِ أَبْغِيكُمْ إِلَهاً وَهُوَ فَضَّلَكُمْ عَلى الْعَالَمِينَ

۱۴۱- وإِذْ أَنْجَيْنَاكُمْ مِنْ ءَالِ فِرْعَوْنَ

يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ

وَفِى ذٰلِكُمْ بَلآءٌ مِن رَبِّكُمْ عَظِيمٌ

He said: ‘ Shall I find for you a god other than Allah, while He has preferred you “ .۱۴۰
” ’ ? above all creatures

And (remember) when We delivered you from Pharaoh’s clan who were afflicting “ .۱۴۱
,you with evil torment

slaughtering your sons and sparing your women, and in that was a great trial from
”.your Lord

Commentary : verses ۱۴۰-۱۴۱

Then, for an emphasis, the Qur’ān adds that Moses said to them whether he should find a god other than Allah for them; the same Lord Who preferred them over all :people of their time. Here is the statement of the verse

He said: ‘ Shall I find for you a god other than Allah, while He has preferred you “ ” ’ ? above all creatures

****

In the next verse, Allah points to one of His great bounties bestowed upon the Children of Israel, so that by attending to that great bounty the sense of gratitude could be moved in

them, and they knew that only His Pure Essence is eligible to be adored, worshipped .and submitted

:At first it says

And (remember) when We delivered you from Pharaoh’s clan who were “

”... ,afflicting you with evil torment

:Then, this ceaseless torment is explained as follows

”... ,slaughtering your sons and sparing your women ...“

The explanation of the verse implies that in that event there lies a great trial upon :them from the side of Allah. The verse says

”.and in that was a great trial from your Lord ...“

Chapter ۱۷: The Physical Eyes Can never See Allah

Point

Moses called on the Mountain – None can by any means see Allah with his physical .eyes – Moses given the Turah

۱۴۲- وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْلَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ

أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى لأَخِيهِ هَارُونَ اخْلُفْنِي فِي

قَوْمِي وَأَصْلِحْ وَلاتَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

۱۴۲. " And We made an appointment with Moses for thirty nights, and completed them ,(with ten (more

so the appointed time of his Lord was completed forty nights. And (before going there) ,Moses said to his brother Aaron: ' Be my successor among people

".' and set the (people's) affairs right and do not follow the way of mischief-makers

Commentary : verse ۱۴۲

Point

In Sura Al-Baqarah, No. ۲, verse ۵۰, the statement denotes that Allah (s.w.t.) appointed :(.forty nights for Moses (a.s

" And (remember) when We appointed forty nights for Moses,...", but here, in this verse, the appointment is thirty nights added with ten more nights. As Imam Bāqir (a.s.) said: the philosophy of that manner was to try the Children of Israel. (Nūr-uth-.(Thaqalayn, the commentary, vol. ۲, p. ۶۱

The length of this time has been forty nights and days, yet the reason that the verse says ‘ forty nights ’, maybe, is that supplications are often performed at night. Or, perhaps, its reason is that in old times the formation of calendar was based on the appearance of the moon at night. The number of nights has also been used in :counting days. The verse says

And We made an appointment with Moses for thirty nights, and completed them “ ,(with ten (more

”… .so the appointed time of his Lord was completed forty nights

Figure 'Forty' and its position

There are some secrets hidden in this figure, i.e. ‘ forty ’. This figure has a special position in the cultures of different religions. The Messenger of Allah, Muhammad (p.b.u.h.), was appointed to prophethood when he was forty years old. He kept aloof from Khadijah for forty nights in order that the heavenly food to be sent down and the .preparation of the birth of Hazrat Zahrā (a.s.) to be supplied

The descent of Divine revelation unto the holy Prophet (p.b.u.h.) was ceased for forty .days

.The people of Moses (a.s.) were wandering bewildered in the deserts for forty years

.At the time of Noah, it rained for forty days

To learn forty Islamic traditions by heart causes this person to be raised among the .experts of Muslim law in Hereafter

The preparation of spiritual perfection of man develops until the person becomes forty years old. After that the affairs are more difficult and the accounts are more .delicate

The recitation of Sura Al-Hamd done for forty times unto a sick person can be .effective in his healing

Whoever drinks wine, his prayers will not be accepted for forty days, though the one must establish those prayers.

p: ۸۶

Allah may forgive a person upon whose dead body forty believers testify that he has (been a good person.(1)

However, the explanation of forty nights of the appointed tryst of Moses is referred to .in the Turah, Exedus

Some Islamic literature denotes that thirty nights out of this forty nights were the whole nights of Zilqa‘dah, and the added ten nights happened at the beginning nights (of Zil-Hajjah. (Nūr-uth-Thaqalayn, the commentary

:In any case, the event of the tryst of Moses (a.s.) was as follows

And (before going there) Moses said to his brother Aaron: ‘ Be my successor … “ among people, and set the (people's) affairs right and do not follow the way of ”.’ mischief-makers

: The Tradition of Rank

A large number of commentators from both great Islamic sects have referred to the known ‘ Tradition of Rank ’ when explaining the verse under discussion. There is a difference, of course, that Shi‘ite commentators have taken it as one of the reputable .(.proofs for the immediate vicegerency of Ali (a.s

The text of the tradition denotes that many of the companions of the Prophet (p.b.u.h.) :have detailed the process of the Battle of Tabūk as follows

The Prophet (p.b.u.h.) set out towards Tabūk when he appointed Ali-ibn-Abiṭālib (a.s.) in his place. Ali (a.s.) said to the Porphet (p.b.u.h.) whether he left him among children and women (and did not let him go with him (p.b.u.h.) to the battle-field to struggle). The Messenger of Allah (p.b.u.h.) answered him whether he was not content to be in the same

---

Safinat-ul-Bihar, vol. ١, p. ٥٠٥ ١ -١

rank to him (p.b.u.h.) as Aaron was to Moses except that there would be no prophet .after him

It was not only in the Battle of Tabūk that the Prophet (p.b.u.h.) expressed this meaning, but also in several occasions, other than that, this statement was heard :from him, (p.b.u.h.) including the followings

One day, the Prophet (p.b.u.h.) told 'Umm-us-Salamah: " O' 'Umm-us-Salamah! Ali's -١ tissue is the same as my tissue and, his blood is the same as my blood. The example ".of him unto me is like the example of Aaron unto Moses

Ibn-'Abbas says that one day 'Umar-ibn-Khaṭṭāb said that once he was in the - ٢ presence of the Prophet (p.b.u.h.) accompanied with Abūbakr and some of the companions of the Prophet (p.b.u.h.). The Prophet (p.b.u.h.) was leaning on Ali (a.s.) when he touched Ali's shoulder and said: " O" Ali! you are the first man who believed (in Allah) and you are the first person who accepted Islam." Then he (p.b.u.h.) said: " ." The example of you unto me is like the example of Aaron unto Moses

However, if we impartially examine the above-mentioned tradition, it can be understood from it that Ali (a.s.) had been given all the positions that Aaron had unto .Moses (a.s.) and among the Children of Israel, except prophethood

This meaning mentioned about the Tradition of Rank has been cited in the Sunnite sources such as: Saḥiḥ-i-Bukhārī, vol. ۶, p. ٣; Saḥiḥ-i-Muslim, vol. ۴, p. ١٨٧; Sunan-i-Ibn-.i-Mājid, vol. ١, p. ۴٢; Musnad-i-Aḥmad-ibn-Ḥanbal, vol. ١, pp. ١٧٣,١٧۵,١٧٧,١٧٩,١٨٢

But the very tradition, ' the Tradition of Rank ', is widely transmitted with Shi'ites and it is available in the authentic books of traditions, including: ١) 'Abaqāt, in book of

Muhammad and Ali '. ٢) The tradition of Thaqalayn, by Najmiddin 'Askary, pp. ١٠۵-١٢٧; ٣) Safinat-ul-Biḥār, vol. ٢١, p. ٢٠٩; ۴) Biḥār-ul-'Anwār, vol. ٣٧, p. ٢۵۴; ۵) Kanz-ul-Kirāchi, pp. ٢٨٢,٢٨٣; ۶) An-Nihāyah, vol. ٢, p. ١٧٢; ٧) Kashf-ul-Qummah, p. ۴۴; ٨) Manāqib, Ibn-Abi̅-Tālib; ٩) Al-Yaghi̅n; ١٠) Al-Kharā'ij-wal-Jarāyiḥ; ١١) Kāmil-ut-Tawārikh, by .Ibn-'Athi̅r; ١٢) At-Ṭarā'if

****

۱۴۳- وَلَمَّا جَآءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِى أَنْظُرْ إِلَيْکَ

قَالَ لَنْ تَرَانِى وَلَکِنِ انْظُرْ إِلَى الْجَبَلِ فإِنِ اسْتَقَرَّ مَکَانَهُ فَسَوْفَ تَرَانِى

فَلَمّا تَجَلّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَکّاً وَخَرَّ مُوسَى صَعِقاً

فَلَمّآ اَفَاقَ قَالَ

سُبْحَانَکَ تُبْتُ إِلَيْکَ وَاَنَاْ اَوَّلُ الْمُؤْمِنِينَ

۱۴۳. " And when Moses came to Our appointed tryst and his Lord spoke with him, he said:

' My Lord, show me (Yourself), that I may look towards

You! ' He (Allah) said: ' Never shall you see Me,

but look towards the mountain: if it remains firm in its place, then you will see Me.' So when his Lord manifested (His) glory to the mountain,

He sent it crashing down, and Moses fell down senseless.

Then when he recovered, he said: ' Glory be to You!

I turn to You (repentant),

and I am the first of the believers.' "

Commentary : verse ۱۴۳

The Qur'ānic word /dakkah/ means ' a level land ', and, therefore, in this verse the text means that the mountain was turned into dust so that it became level as the land.

That Divine Power, whatever it was, pounded the mountain into dust. Was it the great atomic power, or the power of waves, or some other mystic power ? It is unknown.

There were two times that observing Allah was asked for. One time Moses (a.s.) himself asked Allah to see His True Essense. Then, in answer to him (a.s.), this very current verse was revealed and manifested that Moses (a.s.) had not its capacity. The :verse says

And when Moses came to Our appointed tryst and his Lord spoke with him, he said: ' " My Lord, show me

Yourself), that I may look towards)

,You! ' He (Allah) said: ' Never shall you see Me

but look towards the mountain: if it remains firm in its place, then you will see Me.' So when his Lord manifested (His) glory to the mountain, He sent it crashing down, and ,Moses fell down senseless. Then when he recovered

he said: ' Glory be to You! I turn to You (repentant), and I am the first of the believers ".'

Another time was when the Children of Israel were seeking the pretext, and ignorantly asked Moses to see Allah by the eyes of head. This meaning has been .referred to in verse No. ١٥٥ of the current Sura, which will be explained later

This fact should be noted that Allah can never be seen by the outword eyes, neither in :this world nor in the Hereafter. As the verse says

"...' ,Never shall you see Me' ..."

But He must be known by means of His effects, where His manifestations can be :looked at. The verse says

so when his Lord manifested (His) glory to the ... "

"... ,mountain, He sent it crashing down

****

۱۴۴- قَالَ يَا مُوسَى إِنِّى اصْطَفَيْتُکَ عَلَى النَّاسِ بِرِسَالاَتِى وَبِکَلاَمِى فَخُذْ مَآءَاتَيْتُکَ وَکُنْ مِنَ الشَّاكِرِينَ

۱۴۴. " He said: ' O' Moses! verily I have chosen you above the people by My Messages and by My speaking (unto you). So take what I have given you, and be of the grateful ones '."

Commentary : verse ۱۴۴

Moses is Allah's chosen servant. So, different demands, to become senseless, repentence and the like of them do not hinder him to be chosen. The verse says:

" He said: ' O' Moses! verily I have chosen you above the

people by My Messages and by My speaking

(unto you). ..."

Imam Sādiq (a.s.) says: "Allah told Moses (a.s.): ' Do you know why did I choose you? It was because your humbleness and submission was matchless. Whenever you established prayer, you put your cheeks on the soil'. " (Tafsīr-us-Sāfī, and 'Usūl-i-Kāfī)

After the removal of Tāqūt (deity) and formation of a godly society, the turn is for the execution of law and divine ordinances. Allah commands Moses:

"... So take what I have given you, ..."

The bounties of Allah must be thanked for. The godly leading and religious responsibilities are amongst the bounties of Allah, for which we must thank. The verse says:

"... and be of the grateful ones '."

۱۴۵- وَكَتَبْنَا لَهُ فِى الْأَلْوَاحِ مِنْ كُلِّ شَىْءٍ مَوْعِظَةً

وَتَفْصِيلاً لِكُلِّ شَىْءٍ

فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُورِيكُمْ

دَارَ الْفَاسِقِينَ

۱۴۵. " And We wrote for him in the Tablets of everything an admonition, and the explanation of all things;

so, (O' Moses!) take hold of them with firmness and bid your people to take hold of the best of them.

Soon I will show you the abode of the transgressors."

Commentary : verse ۱۴۵

The verse indicates that, in the Tablets, Allah explained of everything some advices and admonitions sufficiently for Moses (a.s.), and He detailed the necessary affairs of the life and religion needed for individuals and the society of his time. The verse says:

" And We wrote for him in the Tablets of everything

an admonition,

and the explanation of all things; ..."

Then, He commanded Moses to take those commandments with utmost effort and with a strong and earnest will. The verse says:

"... so, (O' Moses!) take hold of them with firmness ..."

Moses (a.s.) was also ordered to bid his people to act according to the best of them. The verse continues saying:

"... and bid your people to take hold of the best

"... .of them

Alongside this subject, Moses (a.s.) was commanded to warn his people that opposing those commandments, and escaping from responsibilities and fulfilling the duties, would bring a dreadful result and, finally, Hell for them. Therefore, at the end of the :verse, Allah says

".Soon I will show you the abode of the transgressors ..."

It is understood from the holy phrase : " ... of every thing an admonition ..." that there were not mentioned all the admonitions, advices, and necessary subjects in the Tablets of Moses. At that time, the divine ordinances were revealed according to the capacity and talents of those people. But, when the people of the world reached the last stage of the prophets' training, the last command, which enveloped the whole material and spiritual necessities of human beings, was revealed unto the Prophet of .(.Islam (p.b.u.h

The apparent meaning of the phrase: "... Soon I will show you the abode of the transgressors." is that the abode of those who have gone out from the obedience of .Allah in doing their duties is Hell

****

۱۴۶-سَاَصْرِفُ عَنْ ءَايَاتِیَ الَّذِينَ يَتَكَبَّرُونَ فِی الاَرْضِ بِغَيْرِ الْحَقِّ وإِن يَرَوْا كُلَّ ءَايَةٍ لاَيُؤْمِنُوا بِهَا

وَإِن يَرَوْا سَبِيلَ الرُّشْدِلاَ يَتَّخِذُوهُ سَبِيلاً وإِن يَرَوْا سَبِيلَ الْغَیِّ يَتَّخِذُوهُ سَبِيلاً

ذَلِكَ بِأَنَّهُمْ كَذَّبُوا بِاَيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

۱۴۶. "Soon I will (allow to) turn away from My signs those who are arrogant in the earth unjustly;

while (even) if they see any sign,

they will not believe in it, and if they see the way of rectitude they do not take it for a way,

and if they see the way of perverseness they take it for a way.

This is because they belied Our signs and were heedless of them."

Commentary : verse ۱۴۶

The statements, which have formed this verse and the verse after it, are indeed a conclusion drawn from the previous verses upon the fate of Pharaoh and his people, and also the arrogant persons of the Children of Israel. At first, the verse says:

"Soon I will (allow to) turn away from My signs those who are arrogant in the earth unjustly; ..."

Then the Qur’ān points to three parts of the qualities of these proud and arrogant people and that how they were dispossessed of the success of the truth. It says:

“… while (even) if they see any sign, they will not believe in it, …”

And, also, if they see the straight path and the right way, they do not choose it as their own way. The verse says:

“… and if they see the way of rectitude they do not take it for a way, …”

After mentioning these three qualities, all of which denote to their arrogance against the truth, the Qur’ān points to the reason of them and says:

“… This is because they belied Our signs and were heedless of them.”

****

۱۴۷- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَآءِ الآخِرَهِ حَبِطَتْ أَعْمَالُهُمْ

هَلْ يُجْزَوْنَ إِلاَّ مَاكَانُوا يَعْمَلُونَ

۱۴۷. " And those who belie Our signs and the meeting of the Hereafter, their (good) deeds are null.

Shall they be recompensed except for what they used to do? "

Commentary : verse ۱۴۷

This verse refers to the punishment of such arrogant people. It says:

" And those who belie Our signs and the meeting of the Hereafter, their (good) deeds are null. ..."

And at the end of the verse, the Qur'ān implies that this fate is not as a vengeance for them. It is the fruit of their own deeds, or it is the embodiment of their exact deeds that has been encarnated before them. Thus, the verse says:

"... Shall they be recompensed except for what

they used to do? "

This holy verse is one of the verses which are taken as the evidence for proving the embodiment of actions, and the presence of the deeds themselves, good and evil, in the Hereafter.

****

Section ۱۸: The Israelites Started Calf Worshipping

Point

The Israelites making a calf and worshipping it – Aaron faultless

۱۴۸- وَاتَّخَذَ قَوْمُ مُوسَى مِن بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلا

ً جَسَداً لَهُ خُوَارٌ

اَلَمْ يَرَوْاأَنَّهُ لاَيُكَلِّمُهُمْ وَلاَ يَهْدِيهِمْ سَبِيلاً

اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ

۱۴۸. " And the people of Moses made of their ornaments a calf after him, a (mere) body that lowed.

Did they not see that it did not speak to them, nor did it guide them to any way?

They took it (for worship) and they were unjust."

Commentary : verse ۱۴۸

Through these verses one of the lamentable and surprising events has been referred to. It happened among the Children of Israel after going Moses (a.s.) to the tryst. That event was their worshipping Calf, which was arranged by a person called 'Sāmirī' and by means of some golden ornaments offered by the Children of Israel.

The verse implies that after going Moses to the tryst, his people made a calf out of their ornaments which was only a

:lifeless body with the mooing sound of a cow which they worshipped. At first, it says

And the people of Moses made of their ornaments a calf after him, a (mere) body "
"... .that lowed

:Then the Qur'ān, scorning them, says

,Did they not see that it did not speak to them..."

"... ?nor did it guide them to any way

The objective meaning of this question is that a true deity should recognize the right and wrong and be able to guide his followers. He should save the ability of speaking with his worshippers and guide them to the straight way, and teach them the way of .worship

:In fact, they were unjust to their own selves. That is why the verse says

".They took it (for worship) and they were unjust ..."

****

۱۴۹- وَلَمَّا سُقِطَ فِی أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِن لَمْ يَرْحَمْنَا

رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

:And when they smote their hands and saw that they had gone astray, they said " .۱۴۹

Should our Lord have not mercy on us and forgive us (not), we shall certainly be of ' ",' the losers

Commentary : verse ۱۴۹

When Moses (a.s.) came back from the mountain, the Children of Israel realized that :they had made mistake and were of the losers. The verse says

And when they smote their hands and saw that they "

:had gone astray, they said

Should our Lord have not mercy on us and '

",' forgive us (not), we shall certainly be of the losers

Some of the commentators believe that Sāmerī, with the information he had, had set some special pipes in the breast of a golden calf through which some pressed air could pass out and a sound, similar to the sound of a cow, was heard from the mouth .of that calf

****

۱۵۰- وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ اَسِفا

ً قَالَ بِئْسَمَاخَلَفْتُمُونِی مِن بَعْدِی اَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى الاَلْوَاحَ

وَاَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ

قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِی وَكَادُوا يَقْتُلُونَنِی

فَلاَ تُشْمِتْ بِیَ الاَعْدَآءَ وَلاَ تَجْعَلْنِی مَعَ الْقَوْمِ الظَّالِمِينَ

And when Moses returned (from the Mountain) unto his people, wrathful (and) " .۱۵۰ :grieved, he said

Evil it is that you have done in my place after me. Did '

' ? you hasten on the bidding of your Lord

And, he dropped the Tablets and seized his brother by the head, dragging him toward .himself

He (Aaron) said: ' O son of my mother! verily the people judged me weak and had well-nigh slain me. So do not let the enemies gloat over me, and do not count me ".among the unjust people

Commentary : verse ۱۵۰

In this verse and the verse after it, the event of the conflict of Moses (a.s.) with calf-worshippers, when he returned from the tryst, has been explained. This event was .only hinted out in the previous verse

This is an explanation upon the hideous and hateful scene of the calf-worshipping of the people of Moses who had spoilt his religion when Moses came back from the :Mountain. The verse says

And when Moses returned (from the Mountain) unto his people, wrathful (and) “ :grieved, he said

”... .Evil it is that you have done in my place after me ‘

:Then, Moses (a.s.) added telling them

”... ’ ? Did you hasten on the bidding of your Lord ...“

The objective meaning of this phrase is that, due to the command of Allah concerning the length of the appointment of Moses (a.s.) from thirty nights to forty nights, the people of Moses hastened and judged over it hurriedly. They took the absence of Moses (a.s.) as a reason for his death or breach of promises. In that circumstance, Moses had to manifest an intensive wrath, otherwise their return to the truth was not .easily possible

The harsh reaction of Moses against this scene and in that moment has been stated :by the Qur’ān as follows

And, he dropped the Tablets and seized his brother by the head, dragging him ... “ ”... .toward himself

In fact, this reaction illustrated, on one side, the inward conditions of Moses (a.s.) and his intensive annoyance for the idolatry and aberration of those people, and, on the other side, it was an effective means for moving the minds of the Children of Israel .and making them attentive to the extraordinary obscenity of their deeds

Then, the Qur’ān, referring to the manner of Aaron for exciting the sympathy of :Moses (a.s.) and stating his sinlessness, says

!He (Aaron) said: ‘ O son of my mother ...“

verily the people judged me weak and had well-nigh slain me. So do not let the ,enemies gloat over me

”.and do not count me among the unjust people

****

p: ۱۰۲

۱۵۱- قَالَ رَبِّ اغْفِرْ لِی وَلأَخِی وَأَدْخِلْنَا فِی رَحْمَتِکَ

وَأَنْتَ أَرْحَمُ الرَّاحِمِینَ

:(He (Moses) said (praying " .۱۵۱

O' Lord! forgive me and my brother and admit us into Your Mercy, and You are the ' ".' most merciful of the merciful ones

Commentary : verse ۱۵۱

When the fire of the wrath of Moses (a.s.) was rather quenched, he refuged to Allah :(s.w.t.) and invoked Him as follows

He (Moses) said (praying): ' O' Lord! forgive "

me and my brother and admit us into Your Mercy, and You are the most merciful of ".' the merciful ones

Moses (a.s.) asked Allah to forgive him and his brother not for the sake that they had commited any sin, but it was a kind of humility and submission unto Allah for returning to Him and in order to express his hatred upon the hideous actions of the idol- .worshippers

It is also a lesson for others to learn and contemplate where Moses and his brother (a.s.), who had no perversion, asked Allah for such a remission, they must certainly be .aware of their own reckonings

****

(Section ۱۹: Mercy promised to those who accept the Apostle, (Muhammad

Point

Repentance and forgiveness accepted – Mercy promised to those who followed the

.Apostle (Muhammad) and the Light sent down along with him

۱۵۲- إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِن رَبِّهِمْ وَذِلَّةٌ

فِى الْحَيَاهِ الدُّنْيَا وَكَذلِكَ نَجْزِى الْمُفْتَرِينَ

Verily those who adopted (worshipping) the Calf soon shall reach them a wrath " .۱۵۲ .from their Lord and abasement in the life of the world

".And thus do We recompense the forgers of lies

Commentary : verse ۱۵۲

Finally, that intensive harsh reaction of Moses (a.s.) brought forth its own effect and the calf-worshippers from the Children of Israel, who formed the majority of the people of Moses, showed regret for their treatment. But, in order that none consider that this mere regret and remorse was enough for their repentance from such a great :fault, the Qur'ān adds the statement as follows

Verily those who adopted (worshipping) the Calf soon shall reach them a wrath from " their Lord

"... .and abasement in the life of the world

Again, in order that none imagine that this law is allocated only to those people , it is :added at the end of the verse

".And thus do We recompense the forgers of lies..."

۱۵۳- وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِن بَعْدِهَا وءَامَنُوا

إِنَّ رَبَّکَ مِن بَعْدِهَا لَغَفُورٌ رَحِيمٌ

۱۵۳. "And those who commit evil deeds, then repent thereafter and believe, verily,

after that (repentance), your Lord is certainly Forgiving, Merciful. "

Commentary : verse ۱۵۳

This verse has completed the previous meaning. As a general rule, it implies that those who do some wrong actions and, under the presence of all conditions of repentance, repent thereafter and renew their belief in Allah, so that they return from any polytheism and disobedience, after that the Lord will forgive them, for Allah (s.w.t.) is Forgiving, Merciful. The holy verse says:

" And those who commit evil deeds, then repent thereafter and believe, verily, after that (repentance), your Lord is certainly Forgiving, Merciful. "

****

۱۵۴- وَلَمَّا سَكَتَ عَن مُوسَى الْغَضَبُ أَخَذَ الأَلْوَاحَ وَفِى نُسْخَتِهَا
هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ

And when Moses' anger calmed, he took up the Tablets, and in the inscriptions of " .۱۵۴ them was guidance and mercy for those who are in awe of their Lord. "

Commentary: verse ۱۵۴

In this verse, the Qur'ān informs that when the fire of the anger of Moses (a.s.) quenched and he got the result he expected, he stretched his hand and took up the Tablets from the ground. The records of those Tablets were wholly guidance and mercy. That very guidance and mercy was for those who felt responsibility and were in awe of Allah and submitted to His command.

The verse says:

"And when Moses' anger calmed, he took up the Tablets, and in the inscriptions of them was guidance and mercy for those who are in awe of their Lord. "

****

۱۵۵- وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِمِيقَاتِنَا

فَلَمَّآ أَخَذَتْهُمُ الرَّجْفَهُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُم مِن قَبْلُ وَإِيَّایَ

أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّآ إِنْ هِیَ إِلاَّ فِتْنَتُکَ تُضِلُّ بِهَا مَن تَشَآءُ

وَتَهْدِی مَن تَشَآءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا

وَأَنتَ خَيْرُ الْغَافِرِينَ

۱۵۵. “ And Moses chose seventy men from his people for Our tryst, and when the earthquake overtook them,

he said: ‘ O’ Lord! had You pleased,

You could have destroyed them and me before.

Will You destroy us because of what the fools of us have done ? It is naught but Your trial, whereby

You cause to stray whomever You wish and guide whomever You wish.

You are our master, so forgive us and have mercy on us, for You are the best of the forgivers.”

Commentary : verse ۱۵۵

Once more, in this verse and the next one, the Qur’ān refers to a part of the story of Moses (a.s.) when he, accompanying with a group of the Children of Israel, went to the tryst of Ṭūr.

At first, the Qur’ān says:

“ And Moses chose seventy men from his people for Our tryst, ...”

But when those men of the Children of Israel heard the word of the Lord, they demanded Moses (a.s.) to ask Allah to show Himself. At that time a great earthquake occurred and caused those people to pass away and Moses (a.s.) fell down senseless. When he recovered his senses he said to the Lord that if He had wished He could have :destroyed them and him before that. The verse says

and when the earthquake overtook them, he said: ' O' Lord! had You ..."

.pleased, You could have destroyed them and me before

That is, Moses (a.s.) meant how could he answer his people whose representatives ?became like that

Then he said to the Lord that that undue request was the utterance of some fools of those people. Then he questioned Allah whether He destroyed them for what their :fools had done. The verse says

Will You destroy us because of what the fools ..."

"... ? of us have done

:Next to this supplication and request, he said to Him

It is naught but Your trial, whereby ..."

"... .You cause to stray whomever You wish and guide whomever You wish

And the statement of Moses (a.s.) to the Lord, mentioned at the end of the verse, :continued as follows

You are our master, so forgive us and have mercy on us, for You are the best of ..." ".the forgivers

From the totality of the verses of the Qur'ān and the Islamic traditions, it is understood that, at last, the people who were destroyed thereby were restored to life again and returned to the Children of Israel with Moses (a.s.). They detailed for them

.what they had seen and began preaching those unaware people

۱۵۶- وَاكْتُبْ لَنَا فِی هَذِهِ الدُّنْیَا حَسَنَهً وَفِی الآخِرَهِ إِنَّا هُدْنَآ إِلَیْکَ

قَالَ عَذَابِی أُصِیبُ بِهِ مَنْ أَشَآءُ وَرَحْمَتِی وَسِعَتْ کُلَّ شَیْءٍ

فَسَأَکْتُبُهَا لِلَّذِینَ یَتَّقُونَ وَیُؤْتُونَ الزَّکَاهَ

وَالَّذِینَ هُم بِآیَاتِنَا یُؤْمِنُونَ

۱۵۶. " And prescribe goodness for us in this world and in the Hereafter,

(for) verily we have come back to You (repentantly).

He (the Lord) said: ' My chastisement, I will afflict with it whom I please, but My mercy embraces all things.

Soon I shall prescribe it for those who keep from evil and pay the alms and those who believe in Our signs."

Commentary : verse ۱۵۶

Following to the request of Moses (a.s.) from Allah and the completion of the subject of repentance, which was referred to through the previous verse, in this verse, the continuation of supplication of Moses (a.s.) to the Lord (s.w.t.) is announced as follows:

" And prescribe goodness for us in this world and in

the Hereafter, ..."

Then, he states the reason of this request unto Allah and that he has asked forgiveness for the undue words that those fools had said. Here is his reason:

"... (for) verily we have come back to You (repentantly). ..."

At last, Allah answered the invocation of Moses (a.s.) and accepted his repentance, but with some conditions which are stated at the end of this very verse. The verse :says

„He (the Lord) said: ' My chastisement, I will afflict with it whom I please ...“

”... .but My mercy embraces all things

But, in order that some persons do not imagine that the acceptance of repentance, together with the vast mercy of Allah and its generality, is not given undue and with no condition, at the end of the verse, He adds that His mercy is prescribed for those :who fulfil the following three things. The verse says

Soon I shall prescribe it for those who keep ...“

from evil and pay the alms and those

”.who believe in Our signs

****

۱۵۷- الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الاُمِّيَّ الَّذِی يَجِدُونَهُ مَكْتُوباً عِندَهُمْ

فِی التَّورَاهِ وَالإِنْجِيلِ يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ

الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالاَغْلاَلَ الَّتِی

كَانَتْ عَلَيْهِمْ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ

الَّذِی أُنْزِلَ مَعَهُ أُوْلَئِكَ هُمُ الْمُفْلِحُونَ

۱۵۷. " (And also for) those who follow the Messenger,

the unschooled Prophet, whose explanation they find written with them in the Turah and the Evangel.

He enjoins on them what is right and

forbids them what is wrong,

and he makes lawful for them the good things and prohibits for them the corrupt things;

and he removes from them

their burden and the bondages that were upon them.

Then, those who believe in him, and honour him, and help him, and follow the light which has been

sent down with him,

these are they that are the prosperous ones '."

Commentary : verse ۱۵۷

The Arabic word /'ummi/ is derived from /'Umm/ which means ' mother '. It is also used for a person who has not learnt to read and write. In this regard, he is like a new born child.

Some commentators have said that the term /’ummī/ means a person who is from among the ummah and common people, not from among notables. Some other commentators of the Qur’ān consider that the word is related to the term /’umm-ul-qurā/ which is an appellation for Mecca, and it, therefore, means Meccan.

Basing on some evidences, we count the existing Turah and the Bible perverted. Yet, there are some hints and glad tidings in both of them about the Prophet of Islam (p.b.u.h.) which indicate that the People of the Book knew the Prophet of Allah so much so that a father knows his child. Some of these references are as follows: the Turah, Genesis, Chapter ١٧, verses ١٨,٢٠ and ٢١; Genesis, Chapter ۴٩, verse ١٠: the Bible, John, Chapter ١۴, verse ١۵; and Chapter ١۵, verse ٢۶.

At the time of the advent of Islam, there were only ١٧ men and one woman in Mecca who could read and write. Thus, if the Prophet (p.b.u.h.) had studied and learnt even one word before a person, he could not be called /’ummī/ among those people. (Narrated from Futūḥ-ul-Baladān Bilātharī, p. ۴۵٩). The verse says:

“(And also for) those who follow the Messenger,

the unschooled Prophet, whose explanation they find written with them

in the Turah and the Evangel. …”

The Qur’ānic term /’aqlāl/ (chains), used in this verse, had been applied for the false notions, superstitions, idolatry, and some troublesome customs mainly remained from the Age of Ignorance.

Therefore, false customs and habits are as chains on the thoughts of people. Thus human beings who do not believe in

:any prophet are always dependant and they live as captives. The verse says

,He enjoins on them what is right and forbids them what is wrong ...“

and he makes lawful for them the good things and prohibits for them the corrupt ;things

and he removes from them

”... .their burden and the bondages that were upon them

A mere belief in the Prophet (p.b.u.h.) of Islam is not enough, helping him and :supporting him is also necessary. The holy verse says

”... ,Then, those who believe in him, and honour him, and help him ...“

However, we must know that the Qur’ān is a light which enlightens the hearts and :thoughts of its believers. The verse continues saying

and follow the light which has been ...“

”... ,sent down with him

The help and respect to the Prophet (p.b.u.h.), like belief in him, is not allocated to a particular time. Therefore, honouring the grave of the Prophet (p.b.u.h.) and his .effects is also the extention of that help and respect

In any case, felicity comes into being under the shade of following the prophets. The :verse concludes

,Then, those who believe in him, and honour him, and help him...“

and follow the light which has been sent down with him, these are they that are the ”.’ prosperous ones

****

:Some Traditions

The Holy Prophet (p.b.u.h.) said: “ He who enjoins right and prohibits wrong is the ”.vicegerent of both Allah and His Messenger on the earth

Mustadrak-ul-Wasā’il, vol. ۱۲, p. ۱۷۹

****

Imam Bāqir (a.s.) said: “ Verily, enjoining what is right and forbidding what is wrong is the way of prophets and the method of good doers. It is such a great obligatory deed (wājib) by which other obligatory deeds can survive, other creeds can be saved, bargains are lawful, injustices are warded off, and prosperity can be filled in the earth ”...

Al-Kāfī, vol. ۵, p. ۵۶

****

Imam Amir-ul-Mu’mineen Ali (a.s.) said: “ The firmness of the religion is due to ”.enjoining what is right and forbidding what is wrong, and observing the limits of Allah

Qurar-ul-Hikam, p. ۲۳۶

****

Imam Amir-ul-Mu’mineen Ali (a.s.) said to Imam al-Hassan and Imam al-Husayn (a.s.) when Ibn-Muljam (the curse of Allah be upon him) struck him (fatally with a sword): “... Fear Allah (and again) fear Allah in the matter of Jihād, (struggle for the Holy War), ”... .with the help of your property, lives and speech in the way of Allah

Do not give up bidding for good and forbidding from evil lest the mischievous gain “ positions over you, and then (in that case) when you pray, your invocations will not be ”... .granted to you

Nahjul-Balaqah, Letter ۴۷, p. ۴۲۲

Section ۲۰: The Holy Prophet Muhammad, the Apostle unto the whole mankind

Point

– Muhammad commanded by Allah to declare his ministry unto mankind as a whole

– The Israelites' rebellious behaviour

.The miracle of water caused by Moses to gush out of a Rock

۱۵۸- قُلْ يَآ أَيُّهَا النَّاسُ إِنِّى رَسُولُ اللّهِ إِلَيْكُمْ جَمِيعاً

الَّذِى لَهُ مُلْكُ السَّماوَاتِ وَالاَرْضِ لآ إِلَهَ إِلاَّ هُوَ يُحيِى وَيُمِيتُ

فَآمِنُوا بِاللّهِ وَرَسُولِهِ النَّبِيِّ الاُمِّيِّ الَّذِى يُؤْمِنُ بِاللّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ

لَعَلَّكُمْ تَهْتَدُونَ

۱۵۸. " Say: ' O mankind! I am the messenger of Allah to you all, of Him to Whom belongs the Sovereignty

. of the heavens and the earth

. 'There is no god but He. He gives life. And makes to die

Believe then in Allah and His Messenger, the unschooled prophet, who believes in Allah and His words,

".and follow him so that you may be guided

Commentary: verse ۱۵۸

Some of orientalists have said that the Prophet of Islam (p.b.u.h.) was thinking only for the people of his own region, but when he succeeded he thought to preach other people of the world, too.

In answer to this statement, it should be said that there are some different verses of the Qur'ān containing such words as: ' you all ', (۱) ' the whole of mankind ' (۲) ' whoever it reaches ' (۳) ' unto the worlds '.(۴)

These Qur'ānic evidences prove that his prophethood was worldly. He was commissioned to be a prophet over all people of the world when he was in Mecca and before gaining his success. It was not so, as those orientalists say, that later he decided to invite all the people of the world.

Imam Hassan Mujtabā (a.s.), the second Imam, has said:

"Once some of the Jewish people came to the Messenger of Allah and said: ' Do you suppose that you are a prophet the same as Moses was? ' After a while of keeping silence, he answered: ' Yes. I am the master of the (whole) children of Adam, but I do not boast of it. I am the seal of prophets, the leader of the pious, and the Messenger of the Lord of the worlds.' They asked: 'Whom have you been sent to? To Arabs, or to non-Arabs, or to us?' Then the above verse was revealed with the meaning that he was sent as a Messenger to the whole mankind." (Tafsīr-uṣ-Sāfī)

The repetition of the Qur'ānic word /'Ummī/ in this holy verse and in the sixth verse before this, is an indication to its importance.

However, the prophethood of Mohammad (p.b.u.h.) is surely worldly, and a worldly Divine religion needs a worldly leader.

Like any project, his Messengership, of course, progressed stage by stage. At first, the invitation of the Prophet (p.b.u.h.)

۱- The verse under discussion ۱

۲- Sura Saba, No. ۳۴, verse ۲۸ ۲

۳- Sura Al-An'am, No. ۶, verse ۱۹ ۳

۴- Sura Furqan, No. ۲۵, verse ۱ ۴

was to the family members, then to the people of 'Umm-ul-Qur'ā, Mecca, and, finally, :to the whole humankind. The verse says

,Say: ' O mankind! I am the messenger of Allah to you all "

. of Him to Whom belongs the Sovereignty of the heavens and the earth

.There is no god but He. He gives life

"... .' And makes to die

Another matter is that prophethood is something necessary for Theism and Resurrection. Since Allah (s.w.t.) is the only possessor of the world of existence thoroughly, and life and death are under His control, then the leadership and guidance :of human beings should be authorized by Him, too. The holy verse says

,Believe then in Allah and His Messenger ..."

the unschooled prophet, who believes in Allah and His words, and follow him so that ".you may be guided

Belief in Allah and His Messenger, together with obedience from the holy Prophet (p.b.u.h.), is the secret of guidance, for which the Qur'ān, the Prophet's rules and .practice (Sunnah) must be followed

****

۱۵۹-وَمِن قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

۱۵۹. " And of the people of Moses there is a group who guide by the truth and establish justice thereby. "

Commentary: verse ۱۵۹

Guiding by the truth is a sign of the absence of bigotry, and also an indication of gratitude and following the truth itself. So, this recent group, whom are referred to in this verse, were separate from the pertinacious ones who used to seek pretexts. The holy verse says:

" And of the people of Moses there is a group

who guide by the truth ... "

Perhaps, the objective meaning referred to this group is those people among the Jews who accepted the invitation of the Messenger of Allah (p.b.u.h).

Therefore, in confronting the minorities, justice should particularly be observed, and their sincere services and accomplishments must not be neglected.

The verse ends as follows:

" ... and establish justice thereby. "

****

۱۶۰- وَقَطَّعْنَاهُمُ اثْنَتَیْ عَشْرَهَ اَسْبَاطاً اُمَماً وَأَوْحَیْنَآ إِلَی مُوسَی إِذِ

اسْتَسْقَاهُ قَوْمُهُ أَنِ اضْرِب بِعَصَاکَ الْحَجَرَ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَهَ عَیْناً قَدْ عَلِمَ کُلُّ اُنَاسٍ مَشْرَبَهُمْ وَظَلَّلْنَا عَلَیْهِمُ الْغَمَامَ وَأَنْزَلْنَا عَلَیْهِمُ الْمَنَّ وَالسَّلْوَی کُلُوا مِن طَیِّبَاتِ مَارَزَقْنَاکُمْ وَمَا ظَلَمُونَا

وَلکِن کَانُوا أَنْفُسَهُمْ یَظْلِمُونَ

۱۶۰. " And We divided them into twelve tribal communities; and We revealed unto Moses, when his people asked him for water, (saying):

'Strike the rock with your rod.' So twelve fountains gushed forth from it. Each tribe, indeed, came to know its drinking-place.

And We outspread the cloud to overshadow them, and We sent down manna and quails upon them, (saying):

'Eat of the good things wherewith We have provided you.' And they did no harm to Us but they were doing

injustice to their own selves."

Commentary: verse ۱۶۰

Several kinds of Allah's bounties upon the Children of Israel are referred to in this verse. At first, the Qur'ān says that Allah divided them into twelve groups, each of which were a branch of the progeny of Israel. He assigned a just order among them which was far from harsh conflicts.

The verse says:

"... ;And We divided them into twelve tribal communities"

The next bounty was at the time when the people of Moses (a.s.) were traveling toward Jerusalem in the hot desert where they entangled with a horrible blazing thirst. They asked him for water and Allah revealed him to strike the rock with his Rod, .and he did so. After that twelve springs gushed forth from the rock

:The verse says

,and We revealed unto Moses ..."

:(when his people asked him for water, (saying

"...,Strike the rock with your rod. ' So twelve fountains gushed forth from it '

The water of these fountains were divided among them so regularly that each group :knew their own spring very well. The verse says

Each tribe, indeed, came to know its ..."

"... .drinking-place

Another bounty came to them in that blazing desert, where there was no shelter nor any shadow. The Lord outspread the cloud to overshadow them with the cloud. The :verse continues saying

"... ,And We outspread the cloud to overshadow them ..."

Finally, the fourth bounty was that Allah sent down manna and quails as some :delicious and nutritious food for them to eat. The verse says

saying): 'Eat of the good things wherewith) ..."

"... '.We have provided you

But they ate the food and showed ungratitude. By that manner, they did no harm to :Allah (s.w.t.), but they committed injustice to themselves. The verse ends as follows

” .And they did not harm to Us but they were doing injustice to their own selves … “

p: ۱۲۰

:Some Explanations

The Arabic term /asbāṭ/ is the plural form of /sibṭ/ which is used for the children, grandsons, and sub-branches of a family. Every tribe of the Children of Israel were .the progenies of one of the children of Jacob

The Qur'ānic term /manna/ means a kind of food like honey and some herbal expressed joice such as tamarix mannifera, and ' salwa ' (a quail) is a bird lawful to be .eaten, resembling pigeon and partridge

During a short moment there, several miracles took place: striking the rock by the Rod, plenty water being gushed forth, the number of fountains as many as the .number of the tribes, and so on

۱۶۱- وإِذْ قِيلَ لَهُمُ اسْكُنُوا هَذِهِ الْقَرْيَهَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ

وَقُولُوا حِطَّهٌ وَادْخُلُوا الْبَابَ سُجَّداً نَغْفِرْ لَكُمْ خَطِيئَاتِكُمْ

سَنَزِيدُ الْمُ-حْسِنِينَ

: And (remember) when it was said to them " .۱۶۱

Dwell in this town (Jerusalem) and eat of it wherever you desire, and ask ' .forgiveness, and enter prostrating at the gate

.We shall forgive you your faults

".'Soon We will give more (the portion of) the doers of good

Commentary : verse ۱۶۱

The Qur'ānic term /ḥiṭṭah/ philologically means: ' the descent of something from upward.' There are some other derivations from this term, too. It is used in the sense of request for divine mercy and remission (of sins). The commandment was that the Children of Israel should ask forgiveness from Allah by means of this word , /hittah/, on their arrival into the holy land of Jerusalem. (But with the thought of mockery, they :changed the word.) The verse says

(And (remember) when it was said to them : ' Dwell in this town (Jerusalem "

,and eat of it wherever you desire

"... .and ask forgiveness, and enter prostrating at the gate

A meaning similar to the content of this verse, with a little difference, has been stated .in Sura Al-Baqarah, No. ۲, through verses ۵۸ and ۵۹, too

In Islamic literature, there are some traditions narrated from the Immaculate Imams of Ahlul-Bayt (a.s.) who have clearly said: " We are the gate of your ' hittah ' (forgiveness)." That is, if you enter inside the orb of our government and mastership, .mercy will be bestowed upon you

By the way, there is a good tidings in this verse which indicates Allah may provide all the material and spiritual needs of humankind in this world nad the next world. So, in order that they can be eligible to enjoy some bounties such as: housing, food, forgiveness, and mercy, He commands them to supplicate, to ask forgiveness, and to .prostrate

Also, with a sincere repentance, Allah forgives a great deal of faults. In this verse He :says

"... .We shall forgive you your faults..."

To obtain the divine remission, both supplication and practice are necessary. The :verse says

and ask forgiveness, and enter prostrating..."

" .... at the gate

However, there should be a difference between a good doer and a wrong doer. In the rank where evildoers can be forgiven, the good doers must be given a higher and a :better grace. The verse says

".Soon We will give more (the portion of) the doers of good ..."

****

۱۶۲- فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلاً غَيْرَ الَّذِى قِيلَ لَهُمْ فَارْسَلْنَا عَلَيْهِمْ رِجْزاً مِنَ السَّمَآءِ بِمَا كَانُوا يَظْلِمُونَ

۱۶۲. " But those of them who were unjust changed a saying other than that which had been spoken unto them;

so We sent upon them a torment from heaven for they had been doing injustice."

Commentary: verse ۱۶۲

Sometimes perversion and changing the meanings are made manifestly, as the change of an utterance; and sometimes the frame of an utterance is preserved, but the content and spirit of that subject is changed. The example of the latter is the trick of the Children of Israel for catching fish on the Sabbath, (which will be dealt with in the next verse).

The verse says:

" But those of them who were unjust changed a saying other than that which had been spoken unto them; ..."

The Qur’ān refers to three kinds of perversion which were performed in the Law of Allah:

۱) A pertinacious perversion, like the manner of the Children of Israel who, instead of saying /hittah/ (seeking for forgiveness and remission), said /hintah/ (wheat).

۲) A change done deceitfully, like the action accomplished by the Children of Israel when they made some pools in the bank of the sea wherein fish came on the Sabbath, and they hunted them on Sunday. They said they had

not hunted fish on the Sabbath. But regarding this subject, Sura A۱-Baqarah, No.۲, verse ۶۵ says: "And certainly you have known those among you who exceeded the limits on the Sabbath,..."

A change for their own benefit, like postponing the sacred months in the Age of(۳ Ignorance in order to carry on their fight. Since they did not like to cease fighting because of adapting with sacred months, they postponed the months. Then, the verse was revealed, saying "Verily the postponing (of the sacred month) is only an addition unto infidelity..." (Sura Al-Baqarah, No. ۲, verse ۳۷)

Thus, the punishment of changing the commandments of Allah is His Wrath and chastisement. The verse says:

"...so We sent upon them a torment from heaven..."

And we should know that the fates of human beings are in their own authority, and that these punishments are the fruit of their own sins and transgressions. The verse continues says:

"...for they had been doing injustice. "

****

Section ۲۱: Punishment for Transgressing the Limits

Point

– Punishment for exceeding the limits of Sabbath – The later generations

.The Covenant made with the Jews

۱۶۳- وَسْـَلْهُمْ عَنِ الْقَرْيَهِ الَّتِى كَانَتْ حَاضِرَهَ الْبَحْرِ إِذْ يَعْدُونَ فِى السَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعاً وَيَوْمَ لَايَسْبِتُونَ لَاتَأْتِيهِمْ كَذَلِكَ نَبْلُوهُم بِمَا كَانُوا يَفْسُقُونَ

۱۶۳. " And (O Muhammad) ask them about the town that was by the sea, when they (exceeded (the limits

,of the Sabbath when their fish came to them on the day of their Sabbath

,appearing on the surface of the water; but on the day they did not keep Sabbath

.they (the fish) did not come unto them

".Thus did We try them for the transgressions they used to commit

Commentary : verse ۱۶۳

By the command of Allah, hunting fish on the Sabbath was forbidden for this group of the Children of Israel who were living on the bank of the sea. (Maybe, it was the Red Sea, beside the land of Palestine, which is known 'Ilāf Harbour today). But, on that very day, fish were seen with a more

tremendous amount, so that people's mouths watered. This circumstance was a .divine trial for them

Those people exceeded the law of Allah deceitfully, and, by making pools on the bank of the sea and banning the way of the fish therein, they captured them in those pools on Saturdays, the which were easily hunted on Sundays. Then, they claimed that, .according to the commandment, they had not hunted them on the Sabbath

:The verse says

And (O Muhammad) ask them about the town that was by the sea, when they " (exceeded (the limits

of the Sabbath when their fish

,came to them on the day of their Sabbath

,appearing on the surface of the water; but on the day they did not keep Sabbath

.they (the fish) did not come unto them

".Thus did We try them for the transgressions they used to commit

Therefore, by legal tricks and deceit, the real feature of sins may not be changed, (like .(making pools on the seaside for hunting fish on the following day

In one of his sermons, Haḍrat Ali (a.s.) has intensively criticized the justification of sins, and the justification of 'wine' with ' date liquor ' (nabīth), ' bribery ' with present, and ' (usury ' with ' transaction '. (Nahjul-Balāqah, Sermon No. ۱۵۶

****

۱۶۴- وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْماً اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَاباً شَدِيداً قَالُوا مَعْذِرَةً إِلَى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ

:And (remember) when a group of them said " .۱۶۴

Why do you admonish a people whom Allah will destroy or punish with a severe ' ' ? punishment

They said: ' In order to have an excuse before your Lord, and that they may keep ".'from evil

Commentary : verse ۱۶۴

It seems that, from the point of behaviour, the Children of Israel were divided into three groups. One group, who formed the majority, were the violators of Divine Law. The second group were the sympathetic admonishers. The third group were those who were inattentive to the social evil affairs. The latter ones told the sympathetic admonishers not to make themselves tired, for their preach would not affect the mischief makers and, in any case, the corruptors should be the dwellers of Hell. But those who enjoined right and forbade wrong said that their action was not useless. .They said the least thing was that they were excused with Allah

Yes, the members of societies are usually found in the category of these three .groups

:In Sura AL-Mursalāt, No. ۷۷, verses ۵ and ۶, we recite

".And by those who reveal the (Divine) Reminder," " to justify or to warn "

It should be noted that ‘ forbidding wrong ’ is necessary for completing the statement :and having excuse with Allah. The verse says

”... ,They said: ‘ In order to have an excuse before your Lord ...“

:We must not justify our faults with ‘ Divine will ’. The verse says

:And (remember) when a group of them said “

Why do you admonish a people whom Allah will destroy or punish with a ‘

”... ’ ? severe punishment

Unfortunately, those who are inattentive to the evil affairs, instead of protesting against the corruptors, protest against those who enjoin the right. But, even if we do not probable a good effect, we must forbid the wrong in order to complete the .statement and to have excuse before Allah

However, godly people are not hopeless of improving the society. The verse :concludes

”.and that they may keep from evil ...“

****

۱۶۵- فَلَمَّا نَسُوا مَاذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ

وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ

بِمَا كَانُوا يَفْسُقُونَ

۱۶۶- فَلَمَّا عَتَوْا عَن مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

So when they forgot what they were reminded of, We delivered those who " .۱۶۵ forbade evil and seized those who were unjust with a dreadful punishment for the ".transgressions they used to commit

So when they defied what they had been forbidden from, We said to them: ' Be " .۱۶۶ ".' you apes scouted

Commentary : verses ۱۶۵-۱۶۶

In this verse, the Qur'ān implies that finally mammonism overwhelmed them and they forgot the command of Allah (s.w.t.), therefore they confronted the bitter moment of .punishment

:The verse says

,So when they forgot what they were reminded of "

We delivered those who forbade evil and seized those who were unjust with a ".dreadful punishment for the transgressions they used to commit

p: ۱۳۰

? Who Were Delivered

From those three groups of people: (the sinners, the inattentive ones, and the admonishers), only the third group were secured from the punishment of Allah. As the Islamic traditions indicate, when this group, the third group, saw that their admonishments were not effective in the wrong doers, they became worried and said that they would go out of the city. They left the city at night and went into the desert. Accidentally, by that very night, the retribution of Allah befell upon the couple of the .abovementioned groups who were inside the city

The sort of their retribution is explained in the second verse of the above verses as :follows

So when they defied what they had been forbidden from, We said to them: ‘ Be you “ ”.’ apes scouted

It is clear that the commandment saying ‘ Be you ’, here, is a genetic command, which .’ means they changed immediately in the shape of ‘ apes

According to some Islamic literature, of course, those who were transformed continued to live only for a few days, and then they died, so that there could appear .no generation from them later

****

۱۶۷- وإِذْ تَأَذَّنَ رَبُّکَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَامَهِ مَن يَسُومُهُمْ

سُوءَ الْعَذَابِ إِنَّ رَبَّکَ لَسَرِيعُ الْعِقَابِ

وإِنَّهُ لَغَفُورٌ رَحِيمٌ

۱۶۷. " And (remember) when your Lord proclaimed that He would surely send against them, until the Day of Resurrection,

those who would inflict on them a grievous punishment. Verily your Lord is certainly quick to requite (evil), and verily He is Forgiving, Merciful."

Commentary : verse ۱۶۷

This verse and the verse after it point to a part of the worldly retributions of those Jewish people who stood against the commandments of Allah and trod on the truth, justice, and honesty.

At first, the verse says:

" And (remember) when your Lord proclaimed that

He would surely send against them, until the Day of Resurrection, those who would

inflict on them a grievous punishment. ..."

It is understood from this verse that this rebellious group will never meet a complete calmness, although they establish a government for themselves.

Then, at the end of the verse, it adds that Allah is both quick in punishing those who deserve punishment, and

:forgiving, Merciful unto those wrong doers who repent. The verse says

Verily your Lord is certainly quick to requite (evil), and verily He is Forgiving,...“ ”.Merciful

This Qur’ānic phrase indicates that Allah has left the way wide open for them to return in order that no one imagines that a compulsory fate with adversity, retribution, and .chastisement has been assigned for them

****

p: ۱۳۳

۱۶۸- وَقَطَّعْنَاهُمْ فِی الاَرْضِ اُمَماً مِنْهُمُ الصَّالِحُونَ وَمِنْهُمْ دُونَ ذَلِکَ وَبَلَوْنَاهُم بِالْحَسَنَاتِ وَالسَّیِّئَاتِ لَعَلَّهُمْ یَرْجِعُونَ

۱۶۸. "And We dispersed them into communities on the earth, some of them being righteous,

and some of them otherwise, and We tried them with good things and bad things that they might return."

Commentary : verse ۱۶۸

It was ordained that for a length of time the Children of Israel visited honour and power, in order that maybe they might become thankful. And, for another length of time, they were involved in calamities that might the sense of repentance and humiliation be renewed in them. Some of them were virtuous and believed in Islam, while some others pursued corruption, and insisted on their own mammonism and stubbornness.

The verse says:

"And We dispersed them into communities on the earth, some of them being righteous, and some of them otherwise, and We tried them with good things and bad things that they might return."

****

۱۶۹- فَخَلَفَ مِن بَعْدِهِمْ خَلْفٌ وَرِثُوا الْكِتَابَ يَأْخُذُونَ

عَرَضَ هَذَا الاَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِثْلُهُ يَأْخُذُوهُ

اَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ اَن لاَيَقُولُوا عَلَى اللّهِ إِلاَّ الْحَقَّ

وَدَرَسُوا مَا فِيهِ وَالدَّارُ الاَخِرَةُ خَيْرٌ لِلَّذِينَ يَتَّقُونَ

أَفَلا تَعْقِلُونَ

۱۶۹. " Then there succeeded after them (an evil) posterity (who) inherited the Book (Turah),

taking the transitory goods of this lower world, and saying:

' It will be forgiven us '. And if similar transitory

goods were to come to them (again), they would take them, too. Was not the covenant of the Book taken with them that they should not attribute anything to Allah except the truth?

And they have studied what is in it, while the abode of the Hereafter is better for those who keep from evil. Have you then no sense ? "

Commentary: verse ۱۶۹

In former verses, the words were about the ancestors of the Jews, but in this verse, the statement is upon the children and descendants of them.

At first, the Qur'ān remarks that their descendants inherited the Turah, but they used :to prefer the material of this low world to the obedience of Allah.(۱)The verse says

Then there succeeded after them (an evil) posterity (who) inherited the "

"... ,Book (Turah), taking the transitory goods of this lower world

Then, the verse implies that when they are hesitating between the struggle of conscience, on one side, and their worldly interests, on the other side, they appeal to some false hopes and say that they do obtain this existing interest, which is in cash, whether it is lawful or unlawful, and since the Lord is Merciful, Forgiving, He will .forgive them

"... .' and saying: ' It will be forgiven us ..."

This phrase shows that after committing such an action, they assumed a kind of fleeting regret and a state of extrinsic repentance. But, as the Qur'ān says, this regret and remorse of theirs had no root in them. And that was why if they found another :material benefit like that, they would take it, too. (۲)The verse says

,(And if similar transitory goods were to come to them (again ..."

"... .they would take them, too

However, this part of the verse points to the bribery of some of the Jews and perverting the heavenly verses of the Turah thereby, and also forsaking the .ordinances of Allah because of the contrast of those laws with their benefits

:Therefore, next to that, the verse says

۱The Arabic word /xalf/ is applied for an 'impious child ', while the Arabic word /xalaf/ -۱ (is applied for a ' pious child '. (Narrated from Majma'-ul-Bayān

The Arabic term /'arad/ means any capital or property, but the term /'ard/ means -۲ .only the money which is in cush

Was not the covenant of the Book taken with them that they should not attribute...“ ”... ?anything to Allah except the truth

If they were not acquainted with the divine verses (of the Turah) and committed such wrong actions, they might have an excuse for themselves. But, the difficulty of the event is in this fact that they had frequently seen the verses of the Turah and had understood them, yet they spoilt them and defied the command of Allah by setting :them aside. The verse says

”... ,And they have studied what is in it...“

At the end of the verse, the Qur’ān implies that they make mistake, and such actions and these goods will not be useful for them. The fact is that the abode of Hereafter is :better for the pious. The verse says

”... .while the abode of the Hereafter is better for those who keep from evil ...“

Then the Qur’ān questions them whether they have not any sense to perceive those :facts that are so clear. Here is the words of the Qur’ān

” ? Have you then no sense ...“

****

۱۷۰- وَالَّذِينَ يُمَسِّكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلاَةَ إِنَّا لاَنُضِيعُ اَجْرَ الْمُصْلِحِينَ

And those who hold fast to the Book and establish the prayer, verily We do not " .۱۷۰
".waste the reward of the reformers

Commentary : verse ۱۷۰

This verse points to another group, opposite to the above-mentioned perverted group, who not only avoid any perversion and concealing the Divine verses, but also take hold of them and practice them minutely. The Qur'ān has called this group 'the reformers' of the world, and maintains an important reward for them. Concerning them, it says that surely Allah does not waste the great reward that they will have :with Him. The verse says

,And those who hold fast to the Book and establish the prayer "

".verily We do not waste the reward of the reformers

The above-mentioned verse clearly indicates that, without taking hold of the Heavenly Books and Divine commandments, the fulfilment of the true reforms in the world is impossible. This meaning emphasizes this fact, once more, that religion is not something only related to the world of super nature or to the next world. Religion is effective in the spirit of life for all human beings. It protects the interests of all humankind and it is alongside the execution of the principles of justice, peace, tranquility and any concepts which are gathered in the vast meaning of the term ' .' reform

۱۷۱–وإِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُّوا أَنَّهُ وَاقِعٌ بِهِمْ

خُذُوا مَآءَاتَيْنَاكُم بِقُوَّهٍ وَاذْكُرُوا مَا فِيهِ

لَعَلَّكُمْ تَتَّقُونَ

۱۷۱. " And (remember) when We plucked the mountain (and held it) above them as if it were a canopy,

and they supposed it was about to fall on them (when We told them:) ' Hold you firmly what We gave you and remember what is in it, that you may keep from evil'."

Commentary : verse ۱۷۱

This is the last verse in this Sura which is upon the life of the Children of Israel. In this verse, the Qur'ān reminds the community of the Jews another happening. The event is both a lesson of admonition and an evidence of giving a covenant. It says:

" And (remember) when We plucked the mountain (and held it) above them as if it were a canopy, ..."

It was so that they imagined the mountain was nigh to fall down over them. Therefore, a shaking horror and anxiety encompassed them, thoroughly their entity, and they began weeping with supplication. The verse says:

"... and they supposed it was about to fall on them ..."

It was at the same time that they were in that condition and they were told to hold firm what Allah gave them. The verse continues saying:

(:when we told them)…“

”… Hold you firmly what We gave you ‘

They ought to be in awe of Allah’s punishment and fulfil their duty according to the :covenants He has taken from them in it. The verse says

”.’and remember what is in it, that you may keep from evil …“

This means that the entire messengership of Moses (a.s.) and other prophets, and their constant struggles and hard conflicts, as well as the grievous anxieties and laborious hardships that they tolerated, all were for the sake that the command of Allah and the principles of the truth, justice, purity, and piety be executed rather .perfectly among all human beings

****

Section ۲۲: The Progeny of Adam Will Bear Witness against Itself

Point

The Progeny of Adam shall bear witness against each other – Similitude of the .disbelievers – All beautiful names are Allah's

۱۷۲–وإِذْ أَخَذَ رَبُّكَ مِن بَنِی ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلی شَهِدْنَآ أَن تَقُولُوا

يَوْمَ الْقِيَامَهِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

.۱۷۲ " And (remember) when your Lord took from the children of Adam,

from their backs, their descendants and made them bear witness over themselves, (and said): 'Am I not your Lord ? ' They said: ' Yes! We do bear witness'.

This We did) lest you should say on the Day of Resurrection: ' Verily we were) unaware of this'."

Commentary : verse ۱۷۲

The Qur'ānic term /ǒurriyah/ means small children, but it is often used for all the .children of a person

The circumstance of Allah's taking covenant from the children of Adam has not been .stated in this verse

As some Islamic traditions indicate, after the creation of Adam, all his progenies came out from his back in the form of some intelligent particles and were addressed by the .Lord

They confessed to the Lordship of Allah. Then, all of them

returned back to the loin and soil of Adam, in order to come into this world gradually and naturally. This world is called the world of ' Tharr ' and that covenant is called the ' .' covenant of 'Alast ' or ' the world of pre-existence

The purpose of the world of ' Tharr ', maybe, is the same world of talents, and the covenant of innate disposition and creation. That is, at the time of departure of Adam's children from the loins of fathers into the wombs of mothers in the shape of sperm, which are not more than some minutes, Allah sets the talent and nature of monotheism and seeking truth in their constitution and this divine secret, as an innate sense, is settled in the institution and natural disposition of everybody. The help of Allah reflects in their intellect in the form of a self-cognizance fact. Allah has asked them through the tongue of creation, and they have answered through the same .tongue, too

We should know that Allah has established monotheism in the innate disposition and .constitution of humankind

:The verse says

,And (remember) when your Lord took from the children of Adam, from their backs "

:(their descendants and made them bear witness over themselves, (and said

:Am I not your Lord ? ' They said'

'.Yes! We do bear witness '

This We did) lest you should say on the Day of Resurrection: ' Verily we were) ".' unaware of this

Thus, human beings can observe the sense of theism in the depth of their own selves, .since they have confessed it in the world of pre-existence

****

۱۷۳- أَوْ تَقُولُوا إِنَّمَآ أَشْرَکَ ءَابَآؤُنَا مِن قَبْلُ وَکُنَّا ذُرِّیَّهً مِن بَعْدِهِمْ

أَفَتُهْلِکُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

۱۷۴- وَکَذَلِکَ نُفَصِّلُ الآیَاتِ وَلَعَلَّهُمْ یَرْجِعُونَ

۱۷۳. " Or lest you should say: ' Verily our fathers were idolaters from before and we were descendants after them (following them).

? Will You then destroy us for what the vain-doers did ' "

۱۷۴. " And thus do We explain the Signs, and that they may return ".

Commentary : verses ۱۷۳-۱۷۴

In this verse, the Qur'ān has pointed to another aim of this covenant. It implies that Allah has taken this covenant for the sake that they do not say that their fathers were idol-worshippers before them and when they were some children. So, they could do nothing but following them. Therefore, they said, they should not be punished for the sins committed by some vain-doers. Here is what the verse says:

" Or lest you should say: ' Verily our fathers were idolaters from before and we were descendants after them (following them).

? Will You then destroy us for what the vain-doers did ' "

Admonition :

A great part of the Qur'ān, which consists of many verses in different suras of it, is about the incidents happened among

the early nations; such as: the events of Adam and the children of Adam, those of the people of Noah, Hūd, Sālih, Abraham, Lot, Yusuf (Joseph), Jacob, Jethro, Moses, Pharaoh and the like of them. The aim of stating them has not been simply for referring to the history or telling some stories. They have been stated for the admonition of the servants of Allah and advising them through some exhortations in order that they become aware that how graceful and merciful Allah has been with the believers and the pious, so that He has saved them from destructions and calamities, while the people of idolatry, blasphemy, injustice and corruption have faced with .many difficulties and destructions

****

Thus, regarding this meaning, in the second verse of the holy verses mentioned in the :above, the Qur'ān says

".And thus do We explain the Signs, and that they may return "

The verse means that as Allah stated these verses for you, they are stated and explained for other nations, too, in order that all people reason the Truth by them and .return from falsehood towards the Truth

****

۱۷۵- وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِى ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا

فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

۱۷۵. " And recite unto them the tale of him to whom We gave Our signs, but he withdrew (himself) from them,

and Satan pursued him, and he became one of the perverse."

Commentary : verse ۱۷۵

The verse refers to the story of a man from the Children of Israel. At first, that man was among the believers and those who practically carried out the divine verses and sciences, but later, as a result of Satan's temptation, he went astray. In the concerning religious sources, the name of this person has been recorded ' Bal'am Bā'ūrā '.

As it has been narrated from Ali-ibn-Mūs-ar-Riḍā, the eighth Imam (a.s.), that Bal'am knew ' the Greatest Name of Allah ', by which his supplication used to be answered. But finally he went to the court of Pharaoh and turned to be an infidel, while, before that, he was one of the studious preachers of the religion of Moses (a.s.).

The Qur'ān does not directly point out his name in the text, but it mentions his action. Imam Bāqir (a.s.) says that his circumstance adapts to any one who prefers the low desire to the truth. (Nūr-uth-Thaqalayn, the commentary)

Such people are found in any time and the subject is not allocated to Bal'am only. The story of Bal'am has been cited in the Turah, too.

Therefore, an aware leader should usually warn people of unexpected dangers. The :verse says

And recite unto them the tale of him to whom “

”... ,We gave Our signs

Whatever high a person promotes he should not become proud, since there is a probability of falling. Usually, the final result of the end of the work is important, not the beginning of it. The higher a situation is, the more dangerous it can be. The verse :continues saying

”... ,but he withdrew (himself) from them ...“

Yes, the one who takes detached from Allah, will become the prey of Satan. The verse :ends as follows

”.and Satan pursued him, and he became one of the perverse ...“

****

۱۷۶- وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ اَخْلَدَ إِلَى الاَرْضِ وَاتَّبَعَ هَوَاهُ

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِن تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ

ذَلِکَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ

لَعَلَّهُمْ يَتَفَكَّرُونَ

And had We willed, We would certainly have exalted him thereby, but he clung to " .۱۷۶ the earth and followed

;his lust. So his parable is like the parable of a dog

,if you attack it, it lulls out its tongue, or if you leave it

.it lulls out its tongue

.Such is the parable of the people who belied Our Signs

" .Therefore, relate (unto them) the stories, that they may ponder

Commentary : verse ۱۷۶

The previous subject has been completed in this expressive verse. It implies that if Allah had wished, He could have forcedly kept him alongside the path of right with an :exalted rank, by the way of those holy verses and practical sciences. The verse says

" And had We willed, We would certainly have

"... ,exalted him thereby

But it is certain that forcedly keeping persons alongside the path of truth does not agree with Allah's way of treatment, which is the custom of choice and free will, and it is not the sign of personality and greatness of a person. So, immediately next to it, the :Qur'ān, implying that Allah left him to himself, adds

" .but he clung to the earth and followed his lust ..."

Then, the Qur'ān resembles this person to a dog which, like some thirsty animals, :often draws its tongue out of its mouth. The verse says

"... ,So his parable is like the parable of a dog; if you attack it, it lulls out its tongue ..."

As a result of attaching the intense lust and clanging to the pleasures of the material world, such a person may get a state of unlimited and endless thirst that he always goes after mammonism. This state, in him, is like the state of a rabid dog that, .because of its sickness, it has a false thirst and it never drinks to satiety

Then, the Qur'ān implies that this parable is not allocated to this particular person, but :it is for all those who reject the verses of Allah. The verse says

"... .Such is the parable of the people who belied Our Signs ..."

This story should be told for them, maybe they think about it and then they take a :correct way for themselves. The verse continues saying

" .Therefore, relate (unto them) the stories, that they may ponder ..."

****

!Bal'am Bā'ūrā, a Mammonish Scholar, Gone Astray

A great deal of Islamic narrations and statements, as was pointed out before, indicate that the person referred to in this verse had been a man by the name of Bal'am-Bā'ūrā who lived at the time of Moses (a.s.). He was counted as one of the well

known scholars of the Children of Israel, so that Moses used of him as an effective and strong preacher. He became so exalted in this way that his prayers before Allah were answered. But, as a result of accepting the promises of Pharaoh and inclining to him, he went astray, thus far that he joined the camp of the opponents of Moses (a.s.), .and therefore, he lost all his spiritual ranks

****

۱۷۷- سَآءَ مَثَلاً الْقَوْمُ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ

۱۷۸- مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِى وَمَن يُضْلِلْ فَأُوْلَئِكَ هُمُ الْخَاسِرُونَ

۱۷۷. "How evil is the parable of the people who belied Our Signs, but they were doing injustice to themselves."

۱۷۸. "Whomever Allah guides, he is rightly guided, and whomever He leads astray, these are the losers."

Commentary : verses ۱۷۷-۱۷۸

Through these two holy verses, in fact, the Qur'ān has concluded a general and common result from the story of Bal'am and other mammonish scholars. The verse says:

"How evil is the parable of the people who belied

Our Signs, ..."

They did not do any injustice to Allah, but they used to do injustice to themselves. The verse says:

"... but they were doing injustice to themselves."

What injustice is greater than this that they gave their spiritual capitals and scientific informations, which could cause the honour of them and their societies, to the possessors of wealth and power, selling them for a little price.

But, beware that delivering from these kinds of faults and satanic ways is not possible except with the Divine assistance. Therefore, the one whom Allah guides and makes His aid the companion of his way, is the real guided one. The verse says:

"Whomever Allah guides, he is rightly guided, ..."

And those whom Allah, as a result of their own evil deeds, leads astray, or gives them victory and success for their satanic temptations, are the real losers. The verse

:continues saying

".and whomever He leads astray, these are the losers ..."

۱۷۹- وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيراً مِنَ الْجِنِّ وَالإِنْسِ لَهُمْ قُلُوبٌ لاَيفْقَهُونَ

بِهَا وَلَهُمْ أَعْيُنٌ لاَيُبْصِرُونَ بِهَا وَلَهُمْ ءَاذَانٌ لاَيَسْمَعُونَ بِهَآ

أُوْلَئِكَ كَالاَنْعَامِ بَلْ هُمْ أَضَلُّ أُوْلَئِكَ هُمُ الْغَافِلُونَ

۱۷۹. " Indeed We have created for Hell many jinn and humans; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear. They are as cattle,

rather they are more astray. These are the heedless ones."

Commentary : verse ۱۷۹

The Signs of Hellish People:

Through this verse and the next couple of verses, where the qualities of each group are hinted out, People have been divided into two groups. These two groups are: the hellish people, and the inhabitants of Paradise.

At first, with oath and emphasis, the Qur'ān states about the inhabitants of Hell as follows:

" Indeed We have created for Hell many jinn

and humans; ..."

Allah has created all human beings pure and sinless, but, by means of their own evil deeds, some groups of them make themselves candidates for Hell. The end of these people is dark and inauspicious. There are some other people who make themselves candidate for Paradise. The end of such people is happiness and felicity.

”... ,they have hearts with which they do not understand ...“

Their second quality is that they have clear eyes for seeing the truth but they do not observe the feature of the facts and pass by them like some blind persons. The verse :says

”... ,and they have eyes with which they do not see ...“

Their third quality is that they have safe and sound ears, but they do not hearken to the truth and right words, and, like the deaf, they deprive themselves from hearing :the divine truth. The verse says

”... .and they have ears with which they do not hear ...“

In fact, they are like cattle, because the privilege of man to animals lies in vigilant thought, clear-insightedness, and the hearing ears that, unfortunately, these hellish :people have lost all of them. The verse says

”... ,they are as cattle ...“

:They are, of course, worse than cattle and more astray. The verse continues saying

”... .rather they are more astray ...“

Cattle have not the talents and possibilities that human beings have. Men, with the intellect, clear-insightedness, and the hearing ears that they have, can gain all kinds of progress and development. But, as a result of sensuality and tending toward mean things, they may leave these faculties and talents in vain. Such people are some neglectful persons, and therefore, they wander in the deviated path of life. The verse :finally says

”.These are the heedless ones ...“

They are nigh to the fountain of water of life, but they are crying of thirst. The gates of .felicity are open to them, but they do not even look at them

۱۸۰- وَلِلّٰهِ الاَسْمَآءُ الْحُسْنَى فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ

فِى أَسْمَآئِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

۱۸۰. " And to Allah belong the most beautiful names,

so call on Him by them,

and leave those who blaspheme His names.

Soon they shall be requited for what they were doing."

Commentary : verse ۱۸۰

The Qur'ānic phrase /'asmā'ul ḥusnā/ has been mentioned three times in the whole Qur'ān, which are: the verse under discussion, Sura Al-'Isrā', No. ۱۷, verse ۱۱. and Sura Tāhā, No. ۲۰, verse ۸.

All the names of Allah are beautiful, and He possesses all the Virtues and Names. Yet, in Islamic literature, emphasis has been laid on ۹۹ Names. It has been narrated that whoever calls on Allah by these names, his prayer will be answered, if it be the will of Allah (s.w.t.).

In this holy verse, the Qur'ān points to the situation of the inhabitants of Heaven and explains their qualities.

In order that people come out of the row of the hellish persons, at first it invites them to pay a careful attention to the Beautiful Names of Allah, when it says:

" And to Allah belong the most beautiful names, so call on Him by them, ..."

The purpose of ' the beautiful names ' is the attributes of Allah which are wholly good and wholly ' beautiful '.

The objective meaning of ' calling on Allah ' by the

Beautiful Names is not only to utter those names simply by the tongue, and to say, for example, O' knower of the Unseen, O' Almighty, and O' the Most Merciful of all merciful, but, in fact, the purpose is that we try to settle these qualities in our selves as much as possible. In other words, we should have His attributes and make our .manner similar to that of Allah with our limited attempt

Upon the commentary of this verse, there has been cited a tradition from Imam Sādiq (a.s.) who has said: " By Allah, we are the beautiful names." This statement points to the fact that there is a strong ray from those divine attributes reflected in their beings, .and that the cognition of them helps to the cognition of His Pure Essence

Then the Qur'ān warns people to avoid perverting the Names of Allah and to leave :those who blaspheme them. It says

.and leave those who blaspheme His names ..."

".Soon they shall be requited for what they were doing

The objective meaning of ' blaspheming His Names ', here, is that we do not pervert their pronunciations and their concepts. We also should not qualify Him with the attributes which are not suitable to Him, like the action of the Christians who believe in .Trinity, or that we adapt His attributes to His creatures

****

۱۸۱- وَمِمَّنْ خَلَقْنَآ اُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

۱۸۱. " And of those (whom) We have created are a people who guide (others) by the Truth and establish justice therewith."

Commentary : verse ۱۸۱

The objective meaning of the Arabic word /'ummah/ (community), mentioned in this holy verse, is the people of Muhammad (p.b.u.h.), who are the best community among all communities. It is also cited in the Islamic traditions, recorded by the Sunnis, that the objective meaning of the word is the adherents of Ali-ibn-Abiṭālib (a.s.).

Some Islamic traditions indicate that Muslim believers will be divided into seventy three groups that only one group of them are the blessed. (Nūr-uth-Thaqalayn, the commentary; and Tafsīr-ul-Burhān)

Therefore, the pivot of guidance and government should be but the Truth, even though the number of the advocators of the Truth and guidance may be small. The verse says:

" And of those (whom) We have created are a people

who guide (others) by the Truth ..."

And we must also know that those persons are worthy that, besides accepting guidance, try to establish a system of Truth. Mere cognition of the Truth is not enough, but practice and distribution is important, too. The above holy verse concludes as follows:

"... and establish justice therewith."

Section ۲۳: The Resurrection

Point

Allah’s plan is unbreakable – The Time or The Day of Resurrection

.known only to Allah – The Doom shall be sudden

۱۸۲- وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِنْ حَيْثُ لَايَعْلَمُونَ

۱۸۳- وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

۱۸۲. “ And those who belie Our Signs, soon, step by step, We will draw them on from where they do not know.”

۱۸۳. “ And I will grant them respite. Verily My devising is strong.”

Commentary : verses ۱۸۲-۱۸۳

In these couple of holy verses, one of the punishments of Allah (s.w.t) about many of the arrogant sinners has been stated which will be done upon them in the form of a ‘ gradual punishment’.

The derivation of the Arabic term /’istidrāj/ (consign to a gradual punishment) has been used in the Qur’ān in two verses. One of them is the verse under discussion, and the other is in Sura Al-Qalam, No. ۶۸, verse ۴۴, both of which are about the deniers of the Divine verses. Through the first verse, concerning the punishment of these beliers, whose lives will be interlaced, Allah says:

“ And those who belie Our Signs, soon, step by step, We will draw them on

".from where they do not know

The same meaning is emphasized in the second verse. It implies that it is not such that Allah punishes these people at once and with precipitation. But He respites them sufficiently for admonishment and awareness. And, when they do not attend it, He will entangle them with some difficulties, because only those haste that are powerless :and fear that they miss opportunities. The verse says

"… .And I will grant them respite "

But, Allah's plots and punishments are so strong and exact that none is able to flee :from them. The verse says

".Verily My devising is indeed strong…"

This verse warns all sinners that they should take the postponement of Divine punishment as a reason neither for their own sanctity and uprightness, nor for the weakness and inability of Allah. They should not consider that the bounties and favours they enjoy are the signs of their nearness to Allah. It may happen that these bounties and victories that they receive become the preparation of the gradual punishment of Allah. The Lord grants them abundant favours and, by respiting them, He promotes them, but finally, He leaves them to fall down so intensively that there remains no trace from them and their whole entity and their history will be completely .interlaced

It is narrated from Imam Sādiq (a.s.) who, upon the commentary of this verse, said: " The purpose of this verse is a sinful person whom Allah gives a bounty and he counts it for his goodness, while it causes him to be neglectful of seeking forgiveness for the (sin he has committed." (Tafsīr-us-Sāfī, p. ۲۵۶

****

۱۸۴- اَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِم مِن جِنَّهٍ إِنْ هُوَ إِلاَّ نَذِيرٌ مُبِينٌ

.۱۸۴ "Have they not reflected that there is no madness in their companion (the Prophet of Islam)? He is naught but a plain warner."

Occasion of Revelation : verse ۱۸۴

The Islamic commentators have mentioned the following meanings upon the occasion of revelation of this verse in their commentary books:

When the Prophet (p.b.u.h.) was living in Mecca, one night he went upon Safā Mountain and invited people to monotheism. He called to all people, and to the whole tribes of Quraysh in particular, and told them to beware the punishment of Allah. He continued speaking until late at night. The local idol-worshppers of Mecca said that their companion had become mad since he was shouting the whole night until morning. At that moment the above-mentioned verse was revealed and gave them a knockdown answer. (Tafsīr-us-Sāfī, p. ۲۵۷).

Commentary : verse ۱۸۴

In this verse, at first, Allah answers the vain statement of the idol-worshippers by which they said the Prophet (p.b.u.h.) was mad. The Qur'ān says whether they did not contemplate to know that their companion (the Prophet) had no sign of madness. Here is the answer of Allah:

"Have they not reflected that there is no madness in their companion (the Prophet of Islam) ? ..."

He (Muhammad) (p.b.u.h.) had been living among them for more than forty years. They were acquainted with his thought, intellect, and management. Then, how did they suddenly accused him like that ? Then, following to that, the Qur'ān says that he (p.b.u.h.) is only a plain warner that advises his society to beware the dangers they are :faced with. The verse says

".He is naught but a plain warner ..."

****

۱۸۵-أَوَ لَمْ يَنظُرُوا فِی مَلَکُوتِ السَّمَاوَاتِ وَالأَرْضِ وَمَا خَلَقَ اللّهُ مِن شَیْءٍ وَأَنْ عَسَی أَن یَکُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ

فَبِأَیِّ حَدِیثٍ بَعْدَهُ یُؤْمِنُونَ

,Have they not considered the dominion of the heavens and the earth “ .۱۸۵

? and whatever Allah has created, and that maybe their term has already drawn near

” ? Then in what other words after this will they believe

Commentary : verse ۱۸۵

In order to complete the previous statement, this verse invites them to study the :world of existence, including the heavens and the earth. The verse says

,Have they not considered the dominion of the heavens and the earth “

”… ,and whatever Allah has created

This contemplation is for that they know that this vast world of existence, with its amazing systematic order, has not been created in vain. There has surely been a certain goal in it, and the invitation of the Prophet (p.b.u.h.), in fact, has been in pursuance of the same goal of creation, i.e., the development and training of .humankind

Then, for the sake that they be awakened from the sleep of negligence, the Qur’ān implies whether they have not ponder on this matter that the end of their lives might be near. So, if they do not believe today, and do not accept the invitation of

this Messenger to the revealed Qur’ān with those numerous clear signs, which words will there be after this that they believe in ? The verse says:

“… and that maybe their term has already drawn near ? Then in what other words after this will they believe ? ”

****

۱۸۶- مَن یُضْلِلِ اللّهُ فَلا هَادِیَ لَهُ وَیَذَرُهُمْ فِی طُغْیَانِهِمْ یَعْمَهُونَ

Whomever Allah leads astray there is no guide for him, and He will leave them in " .۱۸۶ ".their contumacy wandering blindly

Commentary : verse ۱۸۶

At last, the statement upon the sinners is concluded in this verse as such that those whom Allah leads astray they will have no guide and Allah leaves such people bewildered in their transgression. This is the result of their continuous indecent deeds. :The verse says

Whomever Allah leads astray there is no guide for him, and He will leave them in " ".their contumacy wandering blindly

Such kind of meanings has been stated particularly upon the group of sinners who zealously and arrogantly show obstinacy against the rights and facts. They treat such, as if a curtain has fallen over their eyes, ears, and hearts. These dark curtains are the .' result of their own deeds, and this is the meaning of the phrase ' Allah leads astray

****

۱۸۷- يَسْئَلُونَکَ عَنِ السَّاعَهِ اَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّی

لا يُجَلِّيهَا لِوَقْتِهَآ إِلاَّ هُوَ ثَقُلَتْ فِی السَّماوَاتِ وَالاَرْضِ

لاَ تَأْتِيكُمْ إِلاَّ بَغْتَهً يَسْئَلُونَکَ کَاَنَّکَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لاَيَعْلَمُونَ

۱۸۷. " They ask you about the Hour (of Resurrection) when it will set in. Say: ' Its knowledge is only with my Lord.

None but He can manifest it at its time.

Heavy is it in the heavens and the earth. It will not overtake you but suddenly'. They ask you,

as if you were well-informed of it. Say: ' The knowledge of it is only with Allah,

but most people do not know.' "

Commentary : verse ۱۸۷

The infidels of Quraysh sent a number of persons to the scholars of the Jews in order to learn some difficult questions so that when they would ask them from the Prophet (p.b.u.h.) he could not give any answer to them and they might condemn him. One of these questions was that they asked about the exact time of the occurrence of Resurrection.

The Qur'ānic term /'ayyān/, mentioned in this verse, has been used for asking the time. The Arabic word /assā'ah/ refers to the beginning of Resurrection, while the word /al-qiyāmah/ means the time of reckoning in Hereafter when the rewards and retributions will be given. (Tafsīr-i-Marāqī).

The Arabic term /mursā/ means ‘ that which is fixed with regard to time or place ’. .’ Thus the Qur’ānic phrase /jibāl-un-rāsiyāt/ means: ‘ fixed and firm mountains

The word /haffiyy/, used in the verse, means a constant researcher. This epithet, concerning to the Prophet (p.b.u.h.), means as if he (p.b.u.h.) had completely researched the time of the occurrence of Resurrection Day and had asked it from .Allah and knew it well

The idea of the heaviness of the Hereafter in ‘ the heavens and the earth ’, maybe, refers to the destruction of celestial globes, darkening of the sun, revolution of the .earth, etc

However, the lack of knowledge about the features and details of Hereafter does not harm the principal of the belief in Resurrection. No one is aware of the time and the place of his death, but this situation can not be taken as a reason for denying the :principal of death. The verse says

They ask you about the Hour (of Resurrection) when it will set in. Say: ‘ Its knowledge “ .is only with my Lord

.None but He can manifest it at its time

Heavy is it in the heavens and the earth. It will not overtake you but suddenly’. They ,ask you

as if you were well-informed of it. Say: ‘ The knowledge of it is only with Allah, but ”.’ most people do not know

Once the holy Prophet (p.b.u.h.) was asked about the reappearance and coming out of Haḍrat Ghā’im (a.s.). He answered: “ His example is like the time (of Resurrection).” This statement means that the time of his reappearance resembles the time of Resurrection. Then, he (p.b.u.h.) recited this verse: “...None but He can manifest it at its time. Heavy is it in the heavens and the earth. It will not overtake you but .(suddenly’. ...” (Narrated by Imam Riḍā (a.s.), cited in Nūr-uth-Thaqalayn

۱۸۸-قُل لآ اَمْلِکُ لِنَفْسِی نَفْعاً وَلا ضَرّاً إلاَّ مَا شَآءَ اللّهُ وَلَوْ کُنتُ اَعْلَمُ الْغَیْبَ لاَسْتَکْثَرْتُ مِنَ الْخَیْرِ وَمَا مَسَّنِیَ السُّوءُ

إِنْ اَنَا ۰إِلاَّ نَذِیرٌ وَبَشِیرٌ

لِقَوْمٍ یُؤْمِنُونَ

Say: ' I own for my self neither any benefit nor harm except what Allah may " .۱۸۸
,please; and had I known the Unseen, I would have acquired much good

.and no evil would have touched me

".' I am not but a warner and a giver of glad tidings for a people who believe

:Occasion of Revelation

It happened that one day some people of Mecca came to the Prophet (p.b.u.h.) and said that if he had communication with the Lord, would He inform him of the future expensiveness and cheapness of goods so that thereby he could supply whatever was beneficial and ward off whatever was harmful; or would He aware him of drought or of different regions with abundant water so that he could move from dry provinces into blissful lands ? At this time, the verse was revealed and answered .them

Commentary : verse ۱۸۸

: Only Allah Knows the Unseen

In the previous verse, it was said that no one knows the time of Resurrection but Allah (s.w.t.). Through this verse, now, the lack of knowledge of Unseen among persons, in (general, is referred to. (۱

By the first sentence of the verse, Allah commands His Messenger, Muhammad :(p.b.u.h.), thus

;Say: ' I own for my self neither any benefit nor harm except what Allah may please "
"...

All powers existed in the world come from the source of Allah, the Exalted, and no person has originally any power from his own self. It is He Who has granted these .abilities to human beings

After stating this matter, the Qur'ān points to another important question which was under the demand of a group of people. Allah commands His Messenger (p.b.u.h.) to say that he was not cognizant of the Unseen and its secrets. In this regard, the verse :continues saying

,and had I known the Unseen, I would have acquired much good ..."

"... .and no evil would have touched me

Then, the real position of the Prophet (p.b.u.h.) and his Messengership has been :pointed out through a short and explicit sentence, as follows

".' I am not but a warner and a giver of glad tidings for a people who believe..."

The commentators of the Qur'ān has cited a great deal of matters about both this ۱ -۱ .verse and ' the knowledge of Unseen ' in their commentary books

Section ۲۴: The Conclusive Warnings against Polytheism

Point

– The helplessness of the false gods – Prayer and humility enjoined

.To seek refuge in Allah against the Devil's incitement

۱۸۹– هُوَ الَّذِی خَلَقَکُم مِن نَفْسٍ وَاحِدَهٍ وَجَعَلَ مِنْهَا زَوْجَهَا

لِیَسْکُنَ إِلَیْهَا

فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلاً خَفِیفاً فَمَرَّتْ بِهِ

فَلَمَّآ اَثْقَلَت دَعَوَا اللّهَ رَبَّهُمَا

لَئِنْ ءَاتَیْتَنَا صَالِحاً لَنَکُونَنَّ مِنَ الشَّاکِرِینَ

۱۸۹. " He it is Who created you from a single soul, and of the same (kind) did He make ,his mate

.that he might take rest in her

.So when he covered her, she bore a light burden and passed (sometime) with it

,Then when she grew heavy, they both invoked Allah

,their Lord: ' If you give us a righteous son

".' certainly we shall be of the grateful ones

Commentary : verse ۱۸۹

Another part of the circumstances of the pagans and the way of their thinking and the answer to their mistakes are

hinted to here. And, since the former verses referred to the Unity of Divine Acts, the substitutive verses are counted as their complement. At first, it says:

"He it is Who created you from a single soul, and of the same (kind) did He make his mate, that he might

take rest in her. …"

The couple had a pleasant life with each other, but when the spouse had sexual intercourse with his wife, she bore a light burden such that, at the beginning, that burden did not bother her and she could easily continue performing her affairs. The verse says:

"… So when he covered her, she bore a light burden and passed (sometime) with it. …"

Later, by passing some days and nights, her burden gradually grew heavier. When she became heavy, the couple expected a child and hoped that Allah would grant them a righteous child. The verse says:

"… Then when she grew heavy, they both invoked

Allah, their Lord: …"

Therefore, they both invoked their Lord as follows :

"… 'If you give us a righteous son, certainly we shall be of the grateful ones.'"

****

۱۹۰- فَلَمَّآ ءَاتَاهُمَا صَالِحاً جَعَلاَ لَهُ شُرَكَآءَ فِيمآ ءَاتَاهُمَا

فَتَعَالَى اللّهُ عَمَّا يُشْرِكُونَ

۱۹۱- اَيُشْرِكُونَ مَالا يَخْلُقُ شَيْئاً وَهُمْ يُخْلَقُونَ

۱۹۰. " But when He gave them a righteous son, they (Adam's children)

ascribed partners to Him in what He had given them.

But Exalted is Allah above any partners that they ascribe (to Him)."

۱۹۱. " Do they ascribe (to Him) partners that create nothing and themselves are created? "

Commentary : verses ۱۹۰-۱۹۱

Allah gave Adam and Eve the safe and sound child that they had asked for, but thereafter the children of Adam and Eve ascribed partners to Allah. The Qur'ānic phrase ' they ascribed partners to Him ' means ' the children of the couple ascribed partners to Him '. The verse says:

" But when He gave them a righteous son, they

(Adam's children)

ascribed partners to Him in what He had given them.

But Exalted is Allah

above any partners that they ascribe (to Him)."

****

Then, the second verse questions whether they ascribe some creatures as partners to Allah that not only they cannot

create anything but also they themselves are created, since the fact is that the worshippers have produced those partners, therefore, they are more incapable and incompetent than the worshippers. The verse says:

"Do they ascribe (to Him) partners that create nothing and themselves are created?"

****

۱۹۲- وَلا يَسْتَطِيعُونَ لَهُمْ نَصْراً وَلآ أَنفُسَهُمْ يَنصُرُونَ

۱۹۳-وإِن تَدْعُوهُمْ إِلَى الْهُدَى لا يَتَّبِعُوكُمْ سَوَآءٌ عَلَيْكُمْ

أَدَعَوْتُمُوهُمْ اَمْ أَنتُمْ صَامِتُونَ

” .And they can neither help them nor help themselves “ .۱۹۲

,And if you invite them unto guidance “ .۱۹۳

;they will not follow you

”.it is the same to you whether you invite them or whether you are silent

Commentary : verses ۱۹۲–۱۹۳

These created things are able to help neither the worshippers nor themselves to ward off the evil events that happen against them. This verse continues the meaning of the :previous verse by saying

” .And they can neither help them nor help themselves “

****

Thus, if you invite the objects of worship to what is useful for their guidance, or you ask them to guide you, they will not pursue your purpose and they do not answer you :as Allah answers you. The verse says

”… ;And if you invite them unto guidance, they will not follow you “

Whether you invite them or you be silent for inviting them, it is the same to you, because there is not any rescue and felicity for them, and they are unable to do :anything. It says

”.it is the same to you whether you invite them or whether you are silent …“

۱۹۴- إِنَّ الَّذِينَ تَدْعُونَ مِن دُونِ اللّهِ عِبَادٌ اَمْثَالُكَمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكَمْ إِن كُنْتُمْ صَادِقِينَ

Verily those whom you call upon other than Allah are creatures like your own " .۱۹۴ .selves

".So call on them, then they should answer you if you are truthful

Commentary : verse ۱۹۴

The objective meaning of the Arabic term /'ibād/ (worshipping creatures) may be the creatures or men who are taken as deities, like Jesus (a.s.) or the angels. Or, the .' purpose may be the very idols which the idol-worshippers imagine as ' gods

Therefore, worshipping needs both reason and privilege. Worshipping creatures or human beings, like our own selves, has neither any reason nor any privilege. The :verse says

.Verily those whom you call upon other than Allah are creatures like your own selves " "...

Another matter is the silence of deities which itself is the sign of their inability and .incompetence

Besides, a deity must promote its servant, not to stop him. The verse continues :saying

".So call on them, then they should answer you if you are truthful ..."

****

۱۹۵- اَلَهُمْ اَرْجُلٌ يَمْشُونَ بِهَآ اَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَآ اَمْ لَهُمْ اَعْيُنٌ يُبْصِرُونَ بِهَآ اَمْ لَهُمْ ءَاذَانٌ يَسْمَعُونَ بِهَا

قُلِ ادْعُوا شُرَكَآءَكُمْ ثُمَّ كِيدُونِ

فَلَا تُنظِرُونِ

? Have they feet with which they walk " .۱۹۵

Or, have they hands with which they hold (firmly) ? Or, have they eyes with which they ? see

? Or, have they ears with which they hear

Say (O' Prophet!): ' Call your associates, then contrive against me and give me no ".' respite

Commentary : verse ۱۹۵

The Arabic term /yabṭiŝūn/ is derived from /baṭaŝa/ which means ' to take or seize by .' force

This meaning has been used as a reprimand upon the pagans who take some partners for Allah. These partners are more incapable than they themselves, since they can walk, see, hear and act, but those lifeless statues do not have these abilities, and if they were wished to do something they would be unable. So, why do the idol- ? worshippers , as a notion , adore them

Strange to say, pagans do not accept the Prophet (p.b.u.h.) since he says he is a human as they are, but they are convinced with idols which are not like them even, or :they are lower than them. The verse says

? Have they feet with which they walk “

? (Or, have they hands with which they hold (firmly

? Or, have they eyes with which they see

? Or, have they ears with which they hear

Say (O’ Prophet!): ‘ Call your associates, then contrive against me and give me no ”.’ respite

****

۱۹۶- إِنَّ وَلِيِّيَ اللّهُ الَّذِی نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّی الصَّالِحِينَ

Verily my guardian is Allah Who sent down the Book, and He guards the “ .۱۹۶ ”.righteous

Commentary : verse ۱۹۶

Following the former verse which, addressing pagans, said they themselves and their idols could not harm the Prophet (p.b.u.h) the least thing, this verse refers to its :reason, and says

”... ,Verily my guardian is Allah Who sent down the Book “

It is not only the Prophet’s self that He guards but He also supports and guards all the good doers and the righteous, and His grace and favour encompass them. The verse :concludes as follows

”.and He guards the righteous ...“

****

۱۹۷-وَالَّذِينَ تَدْعُونَ مِن دُونِهِ لَايَسْتَطِيعُونَ نَصْرَكُمْ

وَلآ اَنْفُسَهُمْ يَنصُرُونَ

۱۹۸-وإِن تَدْعُوهُمْ إِلَى الْهُدَى لايَسْمَعُوا وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ

وَهُمْ لايُبْصِرُونَ

۱۹۷. "And those whom you call upon other than Him can neither help you, nor help themselves."

۱۹۸. "And if you call them to guidance, they do not hear;

and you see them looking towards you, but they do not see."

Commentary : verses ۱۹۷-۱۹۸

The verse implies that the idols and deities of pagans are not able to help them or defend them. They are also incapable even to help their own selves. This meaning has been repeated here again, because in previous verse, the purpose was to premand the idol-worshippers, while here the purpose is to discriminate between Allah (s.w.t.) and something which is not adorable.

It seems that the Prophet of Islam (p.b.u.h.) says that his Deity helps him but their deties help neither them nor their own selves. The verse says:

"And those whom you call upon other than Him can neither help you, nor help themselves."

****

The second verse indicates that if you call the idols to guidance and rectitude, they do not hear your invitation. That is, if you call idolators to the upright religion, they do not :hear you to follow. The verse says

"... ;And if you call them to guidance, they do not hear "

The verse, addressing idol worshippers, implies that they have made the idols in a shape that they gaze them, but they do not see anything. This looking, of course, is metaphorical, since an inanimate thing cannot look at something. The verse continues :saying

".and you see them looking towards you, but they do not see ..."

****

۱۹۹- خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

".Keep to forgiveness and enjoin kindness, and turn away from the ignorant " .۱۹۹

Commentary : verse ۱۹۹

Here, the Qur'ān, in a very short and interesting way, states the circumstances of leadership, preaching, and guiding people. It also corresponds with the previous verses which referred to the theme of the propagation of pagans. At first, addressing the Prophet (p.b.u.h.), the verse points to three parts of the duties of leaders and preachers. It begins telling the holy Prophet (p.b.u.h.) not to be strict with people and to accept their excuses; and to avoid demanding them anything beyond their ability. :However, he should conciliate people. The verse says

"... Keep to forgiveness "

The second command is that he (p.b.u.h.) should enjoin people to do good deeds and what wisdom approves as worthy achievements, and Allah has introduced them as :good things. The verse says

"... ,and enjoin kindness ..."

In the third stage, it commands him to have patience and endurance against the :ignorant people without having any dispute with them. The verse says

".and turn away from the ignorant ..."

In the course of their activities, the leaders and preachers may face with some fanatic, obstinate, ignorant and unaware persons, or some people whose level of thought and morals are

.very low. Such people might abuse them, accuse them, and put them into trouble

Therefore, the way of solving this difficulty is not disputing with such ignorant people. The best way is to tolerate them with patience and ignoring these kinds of actions of theirs. Experience has shown that this way is better to be paved for awakening the .ignorant and quenching the fire of their anger, envy, and bigotry

****

۲۰۰- وَإِمَّا يَنْزَغَنَّکَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللّهِ

إِنَّهُ سَمِيعٌ عَلِيمٌ

۲۰۰. " And if a temptation from Satan afflicts you,

then seek refuge in Allah;

surely He is All-Hearing, All-Knowing."

Commentary : verse ۲۰۰

There is another command in this verse which forms the fourth duty of the Islamic leaders and preachers. They should be careful that on their way usually the satanic temptations, in the form of social position, wealth, lust and the like of them, attract their attention. The command of the Qur'ān is as follows:

" And if a temptation from Satan afflicts you, then seek refuge in Allah;

surely He is All-Hearing, All-Knowing."

****

۲۰۱-إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَآئِفٌ مِنَ الشَّيْطَانِ تَذَكَّرُوا

فَإِذَا هُم مُبْصِرُونَ

۲۰۲- وإِخْوَانُهُمْ يَمُدُّونَهُمْ فِى الْغَيِّ ثُمَّ لايُقْصِرُونَ

۲۰۱. " Verily, those who keep from evil, when a visitation from Satan afflicts them they become mindful.

Then behold, they see (aright)."

۲۰۲. " And their brethren draw them into perverseness, and they do not stop short."

Commentary : verses ۲۰۱-۲۰۲

Predominance upon the temptations of Satan is stated in this verse. It implies that when the satanic temptations surround the pious ones, they remember Allah, the All-Mighty and the Glorious, and His endless bounties, and that committing sin brings forth some inauspicious results for them with the painful retributions of Allah. At this time, the dark clouds of evil temptations will get apart from their hearts (minds) and they clearly see the path of truth, and then they choose it. The verse says:

" Verily, those who keep from evil, when a visitation from Satan afflicts them

they become mindful. Then behold, they see (aright)."

As the above verse points out, the pious ones can relieve themselves from the grasps of the temptations of Satan under the light of the remembrance of Allah. But, those who are stained with sin, and are counted as brethren of Satan, are

captured in his net. In this regard, the second verse mentioned in the above, implies that the brethren of Satans ceaselessly draw the immoral persons forward into abberation and they not only do not stop doing that, but also constantly continue their :creul attacks. The verse says

".And their brethren draw them into perverseness, and they do not stop short "

Yes, Satans follow the track of the believing persons and the pious ones. They do not .stop turning round them in order to delude them

The satanic temptations and mental suggestions go everywhere, and like microbes, which seek for the weak bodies they also seek for those whose faiths are weak to .influence in them

"... when a visitation from Satan afflicts them ... "

The temptations of Satans sometimes act from a distance. Sura Tāhā, No. ۲۰, verse ۱۲۰ says: " But Satan whispered unto him ...". It is sometimes done through :penetrating into men's soul and spirit. Sura An-Nās, No. ۱۱۴, verse ۵ says

Who whispers into the breasts (hearts) of the people." It sometimes works by means " of companionship. Sura Az-Zukhruf, No. ۴۳, verse ۳۶ says: "... and he shall be his close companion." And, sometimes it is by means of turning round and affliction. This case is referred to in the current verse where it says: "... when a visitation from Satan afflicts .".... them

It may happens that sometimes the religious scholars, trainees, and those who try to make peace might be suspiciously visited with the purpose that a particular line of thought be inspired upon them. Therefore, they must be careful not to incline toward .the desires of the enemy, and they should refuge Allah

The remembrance of Allah gives insight to man and keeps him safe from evil :temptations. The verse says

"… .They become mindful …"

Correct belief is very important. If a society becomes pure and pious from the point of morals, politics, economy, and army, the communications and hauntings of satanic .persons can not affect them

Allah takes the pious ones and the good doers under His guardianship, but the .impious persons will be encompassed with the satanic brotherhood

"… And their brethren "

The final word of the verse is that there is no finite or limitation for the way of perversion, and Satan has no pity in casting aberration upon the believers. The verse :says

,And their brethren draw them into perverseness "

".and they do not stop short

****

۲۰۳- وإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلا اجْتَبَيْتَهَا

قُلْ إِنَّمَآ أَتَّبِعُ مَايُوحَى إِلَيَّ مِن رَبِّى

هَذَا بَصَآئِرُ مِن رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِقَوْمٍ يُؤْمِنُونَ

:And when you do not bring them a sign, they say " .۲۰۳

' ?Why do you not choose one '

Say: ' I follow only what is revealed to me from my Lord. This (Qur'ān) is insight from ".' your Lord, and a guidance and a mercy for a people that believe

Commentary : verse ۲۰۳

The Arabic word /'ijtibā'/ is derived from the root /jibāyat/ which originally means ' to store water in a pound '. This term is also used for 'collecting taxes'. Therefore, any .gathering of chosen things has been called /'ijtibā'/, in the Arabic language

It happened that, as a result of delay in revelation, the recitation was ceased for several days. Some of the disbelievers told the Prophet (p.b.u.h.) why he had not chosen a verse to proclaim. Or, maybe the meaning of the verse is that they said why he did not choose the miracle they had asked him to bring and that he brought .another miracle which was not according to their taste

However, infidels are often the seekers of pretexts. They considered the verses of the Qur'ān which were revealed to the Prophet (p.b.u.h.) as some chosen material, not .the Divine revelations

:The verse says

:And when you do not bring them a sign, they say “

Why do you not choose one? ’ Say: ‘ I follow only what is revealed to me from my ‘ ”... .Lord

A godly leader should not be affected by some pretexts or undue wants, but he must .express his subject matter clearly and decisively

Leadership and guidance should be based upon insight. Therefore, the Qur’ān is a Book of both mental knowledge and insight, and also a guidance of practical movement. But only the possessors of Faith can enjoy this kind of guidance, and those blind-hearted people who are aloof from the insight and guidance of Allah, are .also deprived from His mercy

:The verse continues saying

,This (Qur’ān) is insight from your Lord ...“

”.’ and a guidance and a mercy for a people that believe

****

۲۰۴- وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

۲۰۴. " And when the Qur'ān is recited, then listen to it and be silent, so that mercy may be shown to you."

Commentary : verse ۲۰۴

The Islamic jurisprudents do not give decree upon the act of keeping silence to be absolutely obligatory, except in prayer. This verse emphasizes that when the Qur'ān is being recited, from the point of courtesy, the audience ought to keep silence and listen to the recitation of the verses.

It happened that Hazrat Ali (a.s.) was establishing prayers and a hypocrite began reciting the Qur'ān loudly. Ali (a.s.) kept silence and after that he continued reciting the rest of the Sura.

The Arabic term /'insāt/ philologically means to be silent in order to listen.

Thus, the Qur'ān, which is a means of insight and mercy, should be politely listened to when it is being recited. The verse says:

" And when the Qur'ān is recited, then listen to it and be silent, ..."

The sound of the recitation of the Qur'ān should pass through the ears and affects on the heart (mind). In this case the person may be shown the divine mercy to. The verse concludes as follows:

"... so that mercy may be shown to you."

****

۲۰۵- وَاذْکُر رَبَّکَ فِی نَفْسِکَ تَضَرُّعاً وَخِیفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ والآصَالِ وَلا تَکُن مِنَ الْغَافِلِینَ

;And remember your Lord within your self in humility and awe " .۲۰۵

without being loud of voice, in the morning and the evening, and do not be of the ".heedless ones

Commentary : verse ۲۰۵

The discipline of the recitation of the Qur'ān was referred to in the previous verse. Now, here in this verse, the discipline of the remembrance of Allah (s.w.t.) and .supplication is dealt with

The Arabic term /'āṣāl/ is the plural form of the term /'aṣīl/, which means ' around the .' time of sunset, or evening

Some of the commentators have rendered the holy term /ðikr/ (remembrance), .'mentioned here in this verse, into the statutory prayers

The Qur'ān admires not only the verbal remembrance of Allah(s.w.t.), but also the .heartily and innate remembrance of His Essence

The Lordship of Allah is permanent, then His remembrance should be maintained :ceaselessly, too. The verse says

"... And remember your Lord within your self "

That remembrance is spiritually helpful for the believers which is performed :amorously and touchingly every morning and evening. In this concern, the verse says

"... ;in humility and awe ..."

This meaning should be noted that the divine prophets must also ceaselessly .remember Allah, still less the others

The phrase ‘ in the morning and the evening ’ means ‘ at the beginning of an action and at the time of making decision ’ and also when we come to a conclusion, we ought .to remember Allah

”… in the morning and the evening …“

The remembrance of Allah removes negligence when it is done without any pretence and shouting, otherwise it will become itself a kind of amusement and negligence. The :verse says

without being loud of voice, in the morning and the evening, and do not be of the …“ ”.heedless ones

****

۲۰۶-إِنَّ الَّذِينَ عِندَ رَبِّکَ لاَيَسْتَکْبِرُونَ عَنْ عِبَادَتِهِ

وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

,Verily those who are (stationed) near your Lord do not disdain to worship Him “ .۲۰۶

”.and they glorify Him and prostrate for Him

Commentary : verse ۲۰۶

It is probable that the phrase “… those who are (stationed) near your Lord…” encompasses both the angels and the pious servants of Allah who connect His .Essence and feel themselves at His presence

Be not proud of your worship, for Allah has some angels that are always in the state of .worshipping

”… Verily those who are (stationed) near your Lord “

The worst kind of arrogance is ‘disobedience and arrogance before Allah’ by .abandoning His worship

It is certain that an arrogant person will never reach the rank of being stationed near to Allah. We must be humble before Allah (s.w.t.), and we ought to be attentive to His purification, too. We must specialize our prostrations for Him alone. The verse :continues saying

,do not disdain to worship Him …“

”.and they glorify Him and prostrate for Him

****

The End of Sura Al-’A‘rāf

p: ١٩٠

(Sura Al–'Anfāl, No.۸ (۷۵ verses

Point

Sura Al-'Anfāl contains seventy five verses. This Sura, has been revealed in Medina, .(except its six verses). Its revelation occurred after the revelation of Sura Al-Baqarah

There are some lessons in this Sura concerning the history of Divine prophets and their followers, and also the manner of the Prophet of Islam (p.b.u.h.) in relation with Muslims. There are several subjects referred to in this Sura, such as: Treasury of the Muslims, things taken as spoils of war, the Battle of Badr, the ordinances of Holy Struggle, the night when the Prophet (p.b.u.h.) was decided to be snabed in his bed and Ali (a.s.) laid in the coach of him (Laylat-ul-Mabīt), and the qualities of the true .believers

Most of the verses of this Sura are about the Battle of Badr. It was the first war of Muslims against the disbelievers. This war happened after thirteen years of Muslims' patience. In this war they enjoyed the Divine helps and victory. That is why this Sura .' has also been entitled ' Sura Badr

Besides stating the affairs of the Battle of Badr, some specialities of the virtuous .soldiers against the enemies of Truth are stated in this holy Sura

:The Virtue of Recitation of the Sura

Imam Sādiq (a.s.) has said: " The one who recites Sura Al-'Anfāl and Sura Al- Barā'at (with attention to their meanings and their warnings) every month, will he not be

involved with hypocrisy at all and will be among the true followers of Amir-ul-Mu'mineen (a.s.) ..." (1)

****

p: 192

1- (Majma'-ul-Bayān, commentary, under the verse)

Sura Al-‘Anfāl

(No. ۸ (۷۵ verses in ۱۰ Sections

Section ۱: The Battle of Badr

Point

– To obey only Allah and His Messenger – Qualities of the Believers

Promise of the Divine help in the Battle of Badr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۱-يَسْأَلُونَکَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلّهِ وَالرَّسُولِ فَاتَّقُوا اللّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ

وَأَطِيعُوا اللّهَ وَرَسُولَهُ إِن كُنتُم مُؤْمِنِينَ

In The Name of Allah, The Beneficent, The Merciful

They ask you about ‘ ’Anfāl ’. Say: ‘ ’Anfāl ’ belong to Allah and the Messenger; so “ .۱
be in awe of Allah, and set aright the relations between yourselves, and obey Allah

”.’ and His Messenger if you do believe

The Arabic word /su’āl/ (question) and its derivations have been mentioned about ١٣٠ times in the Qur’ān, where the Arabic phrase /yas’alūnaka/ (they ask you) is found in .its ١٥ occurrences

The Arabic term /’anfāl/ is the plural form of /nafl/ with the sense of ‘ excessive’ and ‘ remission ’. A gracious man who remits very much is called in Arabic /nufil/. The progeny which was remitted to Abraham (a.s.) has been counted as a superervogation. The Qur’ān says: “ And We gave him Isac, and Jacob, as a further .(gift, …” (Sura Al-’Anbiyā, No. ٢١, verse ٧٢

In technical terminology of the Islamic jurisprudence, the meaning of the Arabic word ‘ ’anfāl ’ encompasses: natural resources ’ public wealths, the spoils of war, the wealths whose owner is unknown, like a land whose owner has left it out, the properties of the heirless deads, forests, valleys, reed-beds, unprofitable lands, .mines, and so on

According to what the history denotes, when the Battle of Badr was ended, there remained some spoils of war for the Muslims. The opinions were divided that what should be done with the spoils, to whom they belonged, and who were the first that had precedence. Then, the Prophet of Allah (p.b.u.h.) himself began dividing the spoils of the war. He gave them to all concerning persons justly and equally in order to remove the undue discriminations of the Age of Ignorance, and to support the .oppressed, though some individuals were annoyed of that equality

Since the sura is wholly about the Battle of Badr, this verse refers to the spoils of war, .(too, but it does not exclusively belong to it. (Al-Mīzān, the commentary

: Explanations

Public wealths should be in the authority of the most sacred and the most beloved -١ .persons

"... ;They ask you about ''Anfāl'. Say: ''Anfāl' belong to Allah and the Messenger "

An Islamic system, or an Islamic government, needs an economical support, and -٢ ."'Anfāl' are considered as this support

In an Islamic Community, the source of answering and stating all the public -٣ questions and economical affairs is the divine leader. In the societies before Islam, the method of dividing spoils of war was arranged upon the basis of some undue discriminations. Therefore, in the Battle of Badr, which was the first occasion where the Muslims obtained some spoils of war, they asked this question from the .(.Messenger of Allah (p.b.u.h

.In Islam, there are laws for everything, even for the unprofitable deserts -۴

Whatever the Messenger of Allah (p.b.u.h.) spends is around the pivot of the divine -۵ aims: "... the 'Anfāl belong to Allah and the Messenger; ...". Imam Sādiq (a.s.) said: " " .(.The share of Allah is spent under the control of the Messenger of Allah (p.b.u.h

The protection of public wealths needs purity and piety. The verse continues -۶ :saying

"... ,so be in awe of Allah ..."

To observe the unity and to make peace between people are obligatory for all -٧ :believers. The Qur'ān says

"... ,and set aright the relations between yourselves ... "

Belief not only exists in the heart, but also has an outward manifestation and - ٨ :practical obedience. The verse says

".' and obey Allah and His Messenger if you do believe ..."

Only taking part in fight is not the sign of Faith. Its necessary conditions are also to -٩ give up hope unto the spoils of war, and observing brotherhood and submission .before the divine leader

".if you do believe ..."

Some persons may pass the examination of giving soul by attending the Holy .١٠ Struggle, but sometimes they fail in the trial of spending wealth, and in the trial of division of the spoils of war as well. For, the main principal in the Holy Struggle is the triumph of the Truth against the falsehood. Then, the question of ' the spoils of war ' is .of the secondary importance

The person who wishes and intends to improve his society, must himself be of the -١١ :pious ones

"... So be in awe of Allah and set aright ..."

Basically, among the most important actions in Islam are reconciliation, creation of good relation, wiping out the annoyances and enmities and changing them into .sincerity and friendship

This subject has been taken so important in the Islamic teachings that it has been .introduced as one of the most exalted practices

When Amir-ul-Mu'mineen Ali (a.s.) was in the bed of martyrdom, as his last testaments to his children, he said: "Verily I heard from your ancestor, the Prophet (p.b.u.h.), who said: ' Reconciliation is better than the kinds of recommended prayer (and fasting '." (Nahj-ul-Balāqah

Some Islamic traditions indicate that the reward of reconciliation between people is much more than that of the recommended prayer and fasting. Imam Sādiq (a.s.) told Mufaḍḍal: "If there happens a conflict between two persons of our followers, spend out of my wealth and produce reconciliation between them."(1)

****

1- (Usūl-I-Kāfi, Chapter 'Reconciliation', tradition No. ٢)

۲- إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ

إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ ءَايَاتُهُ زَادَتْهُمْ إِيمَاناً

وَعَلى رَبِّهِمْ يَتَوَكَّلُونَ

۳-الَّذِينَ يُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

۲. " Verily believers are only those who, when Allah is mentiond, their hearts quake,

and when His Signs are recited to them,

it increases them in faith,

and in their Lord (alone) do they trust."

۳. " Those who keep up prayer, and spend (benevolently) out of what We have provided them."

Commentary : verses ۲-۳

The true believers are those who are in owe of Allah (s.w.t.) because of His glorification and veneration. That is, when the speech is delivered upon Allah's justice, retribution, and power, they dread, and when the speech is about His bounties, kindnesses, graces, and rewards, they feel peace in themselves; as the Qur'ān says: "... now surely by Allah's remembrance are the hearts set at rest." (Sura Ar-Ra'd, No. ۱۳, verse ۲۸). Thus, there is no contrast between these two verses, because fear relates to the remembrance of Allah's retribution and peace, but peace and rest relates to the remembrance of Allah's forgiveness and kindness. Moreover, whenever a believer remembers the Divine bounties and forgiveness of Allah, he

obtains a favourable opinion and he rests, but when he remembers his own sins, he :becomes inconvenient and anxious. The verse says

"... ,Verily believers are only those who, when Allah is mentiond, their hearts quake "

The Arabic term /wajila/ means ' to fear, apprehend ' which is accompanied with .sadness

:Then the verse continues saying

"... ,and when His Signs are recited to them, it increases them in faith ..."

.In that circumstance, their faith and their certainty will be increased

".and in their Lord (alone) do they trust..."

Such people trust in Allah in any conditions and they rely on Him for the affairs of their .lives

****

Again, believers are those who establish prayer (which is the manifestation of the relation with Allah) and spend in charity and benevolently out of what Allah has given .them as their sustenance

The phrase ' they keep up prayer ' mentioned in the verse, instead of saying ' they recite prayer ', points to this fact that not only they themselves keep up prayer but also they behave so that this firm relation with Allah will be kept always and :everywhere. Here is the verse

Those who keep up prayer, and spend (benevolently) out of what We have provided " ".them

****

۴-أُوْلَئِکَ هُمُ الْمُؤْمِنُونَ حَقّاً لَهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ

وَرِزْقٌ کَرِیمٌ

.۴ " These are the believers in truth; they have ranks with their Lord, and forgiveness,

and a noble sustenance."

Commentary : verse ۴

Allah, the Exalted, implies that those who have such qualities are indeed eligible to be called 'believers'. The verse says:

" These are the believers in truth; they have ranks with their Lord,

and forgiveness, and a noble sustenance."

That is, these persons have some high ranks and degrees of honour in Heaven, and the Lord will provide them with His forgiveness and a great and permanent sustenance. That is why some commentators have said that 'a noble sustenance' means a permanent sustenance which is vast and pure, and is given them without any reproach. In Hereafter, this noble sustenance will be the eternal Heaven.

By the way, it should be said that these qualities belong to some distinguished and notable believers, not to the totality of the believers. As if it wants to say that the distinguished and chosen believers are those who have these qualities. Thus, there is no problem that believing persons be equal from the point of Faith, but different from the point of worship. The evidence of this meaning is that the heartily fear is not

enjoined, but it is recommended. The prayer and spending out of sustenance, mentioned in the previous holy verse, are irrespective of the obligatory and recommended ones. Then, it is clear that the verses refer to some distinguished and chosen believers, not to all of the believers.

However, Faith should be accompanied with love and piety; and a humble heart is the source of vertues. It is the heart which trembles and quakes first, and, thereafter, the increase of Faith, keeping up prayer and trusting in Allah come forth.

****

۵ - كَمَآ اَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقاً مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Just as your Lord caused you to go forth from your house with the truth, though a " .۵ ".(party of the believers were certainly averse (to it

Commentary : verse ۵

As the scarcity of forces and possibilities caused some early Muslims to feel difficult and heavy to go to Holy War against the enemy, dividing the spoils of the Battle of Badr was heavy, too. These annoyances pass away, of course. The Messenger of Allah, however, must think of the real interests and the fulfilment of Allah's command, .else, the dislike of this and that always exists

:The verse says

Just as your Lord caused you to go forth from your house with the truth, though a " ".(party of the believers were certainly averse (to it

****

p: ۲۰۲

۶- يُجادِلُونَکَ فِی الْحَقِّ بَعْدَ ما تَبَیَّنَ کَأَنَّما یُساقُونَ إِلَی الْمَوْتِ

وَهُمْ یَنْظُرونَ

They dispute with you about the truth after it became clear, as if they see they are " .۶
" .being driven unto death

Commentary : verse ۶

The dispute of a group of Muslims with the Prophet (p.b.u.h.) was alongside the Battle of Badr. They said that since they had not enough possibilities and troops, they could go out for taking possession of the properties of the merchants of Quraysh, not for fighting against the forces of Quraysh. Some of them delivered some reasons for the lack of conflict, while some others, like Miqdād, said that they would not treat like the people of Moses (a.s.), sitting and saying that you go for fighting, but they themselves were fighters and whatever the Prophet (p.b.u.h.) commanded they would accept. But, in this course, the coward persons, who were not ready to fight, disputed with the .(.Prophet (p.b.u.h

However, not the whole companions of the Prophet (p.b.u.h.) were just and obedient :to the command of the Prophet (p.b.u.h.), as the verse says

"... ,They dispute with you about the truth after it became clear "

In order to flee from taking part in fight, always the coward and self-indulgent .persons attack to dispute and justification, and they seek for excuses

Therefore, if the spirits end motives are not safe and sound, the march of such :soldiers towards fight is not more than carrying corpse. The verse says

".as if they see they are being driven unto death ..."

٧- وإِذْ يَعِدُكُمُ اللّهُ إِحْدَى الطَّآئِفَتِيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللّهُ أَن يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

.٧ "And (remember) when Allah promised you one of the two parties should be yours,

and you loved that the one unarmed should be yours;

but Allah desires to verify the truth by His words and to cut off the roots of infidels."

Commentary : verse ٧

The Arabic term /šaukat/ means ' thorn and bayonet ', and it is the symbol of an armed group. The objective of the Qur'ānic phrase /qayra ðāti-sh-šaukat/ is the very unarmed merchants. The verse says:

"And (remember) when Allah promised you one of the two parties should be yours,

and you loved that the one unarmed should be yours; ..."

It happened that once 'Abūsufyān, as the chief of a commercial caravan, set out to travel. Before that, the pagans of Mecca had confiscated the properties of the immigrant Muslims. So in order to weaken the power of the pagans and to recompense that transgression, the Prophet (p.b.u.h.) made some Muslims prepared to attack the commercial caravan. 'Abūsufyān was informed of the matter and immediately made

the people of Mecca aware of it. There were gathered about one thousand equipped fighters to defend that commercial group which consisted of forty people. In the desert, at a place located between Mecca and Medina, three groups met face to face, (Muslims, the pagan troops, and the merchants). In spite of the fact that Muslims had not come out with the aim of fighting and they had not any martial equipments with them, but Allah assisted them with some unseen helps and, finally, the Muslims won the battle. In the Battle of Badr, which occurred on seventeenth of Ramadān in the second year of Hijrat, the number of Muslims was ٣١٣ strivers while the number of pagans was thrice as much they were, where Abūjahl and seventy other pagans were .killed, and, also, seventy pagans, together with him, were taken as captives

Thus, sometimes the Divine Will may be fulfilled by the hands of the believers, and the fact is that the remembrance of the divine helps can be a factor in strengthening the .Faith

We must also know that the victory of the truth over falsehood is more magnificent than the economical income, and triumph is not only that which comes forth with some fighters and war-equipments, the main factor is Allah's Will. So, the aim of Holy Struggle in Islam is the manifestation of the truth and destruction of falsehood. And, it also should be known that the manifestation of the truth can be done by means of the Divine Statements, the Divine saints, and Allah's laws, agents and ways of treatment. Therefore, victory and honour may be obtained under the shade of Holy Struggle and self-sacrifice, not with political discussions and collusions which are performed by the :help of deceits and trickeries. The verse says

.but Allah desires to verify the truth by His words and to cut off the roots of infidels ...“
”

۸- لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُ-جْرِمُونَ

That He might verify the truth and bring vanity to naught, though the guilty were “ .۸
”.(averse (to it

Commentary : verse ۸

This verse works as the most important encouragement for Muslims. The Divine promises are not for the sake of personal material intersests of the individuals, but they have been decreed for the verification of the truth and the destruction of :falsehood. The verse says

”... ,That He might verify the truth and bring vanity to naught “

You should not think of the hate and the wrath of the disbelieving enemy. Allah will :verify His Will, although the sinners do not like it. The verse says

”.(though the guilty were averse (to it ...“

****

۹-إِذْ تَسْتَغِيثُونَ رَبَّكَمْ فَاسْتَجابَ لَكَمْ انِّى مُمِدُّكُمْ

بِاَلْف مِنَ الْمَلآَئِكَهِ مُرْدِفِينَ

٩. " (Remember) when you were calling upon your Lord for succour,

and He answered you (saying): ' I shall assist you with a thousand of the angels following one another '."

Commentary : verse ٩

The Qur'ānic term /murdif/, mentioned at the end of the verse, is derived from the Arabic term /'irdāf/ in the sense of

row ', and ' following one after another '. Here in this verse, it means that these helps ' are continued. These very helps are also referred to in Sura 'Āl-i-'Imrān, verse ١٢۴ as ' three thousand of angels ' and in its following verse, the words about the Divine help are said: " with five thousand of angels distinguished ". Perhaps, these divine helps had been bestowed upon them because of their perseverance. That is, the more Muslims persevered in that Battle, the more unseen helps were added for them.

As it was said before, (verse ٧ of the current Sura), the number of Muslim strivers in the Battle of Badr was one third of that of pagans. Moreover, their war-equipments as well as their spiritual preparation was very little. Therefore, the Messenger of Allah (p.b.u.h.) invoked, saying: " O' Allah! do manifest whatever You promised me. O' Allah! if this group (of Muslims) be killed, You will not be worshipped in the earth."

:Explanations

:This holy verse attracts our attention to several points as follows

:Allah (s.w.t.) is the key of answering supplications. The verse says -١

Remember) when you were calling upon your Lord for succour, and He answered) "
"… you

Allah may remit without any invocation, but invocation is one training way out of -٢
.divine ways

The supplications and invocations which are offered by strivers in the midst of -٣
.battlefields are effective, because their invocations will be answered

Do not forget the days of affliction and the helps of Allah (s.w.t.), since, the -۴
remembrance of Allah's bounties elevates the spirit of thanksgiving in man. The verse
:concludes

".' saying): ' I shall assist you with a thousand of the angels following one another) …"

****

١٠- وَمَا جَعَلَهُ اللّهُ إِلاَّ بُشْرَى وَلِتَطْمَئِنَّ بِهِ قُلُوبُكَمْ وَمَا النَّصْرُ إِلاَّ مِنْ عِنْدِ اللّهِ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

.١٠ " And Allah did not appoint it, save as good tidings and that your hearts thereby might be at rest;

and no victory is there save from Allah, surely Allah is the Mighty the Wise."

Commentary : verse ١٠

The descent of the assisting angels for helping the believers has been repeatedly mentioned in the Qur'ān. Even at the time of death and giving soul, Allah sends an angel to protect the believers from the satanic temptations by inspiring the Truth to them.

There are two kinds of inspiration in the creation of Allah. One of them is from the side of Allah's angels, which inspires calmness, like the current Sura, verse ١٢, which says: " (And remember) when your Lord revealed unto the angels, (saying): ' Verily I am with you, so confirm those who believe. I will cast fear into the hearts of those who disbelieve. ...' ". Another kind is the inspiration of dread which is done by Satan. For example, the Qur'ān syas: " It is only Satan that causes his friends to fear; ..." (Sura 'Āl-i-Imrān, No. ٣, verse ١٧٥).

Explanation:

The assisting angels came down to increase spiritualities of the believers, not to destroy the pagans. The verse says:

"… And Allah did not appoint it, save as good tidings "

Historically, it is clear who was killed and who was the killer of the slaughtered, but, in) the Battle of Badr, the majority of the slaughtered among the pagans were killed by .(.the sword of Ali-ibn-Abitālib (a.s

The victory of the believers in the Battle of Badr was obtained neither as a result of their originative faculty and martial design, nor for their arms, nor because of the :angels, but it was only from the side of Allah. The verse says

and that your hearts …"

thereby might be at rest; and no victory is there save from Allah, surely Allah is the ".Mighty the Wise

****

Section ۲: The Battle of Badr

Point

Believers blessed and strengthened by Allah's help in the fight – Believers warned

– against turning their backs in the fight

– Allah's Wrath for those who turn their back against the enemy

.Allah's warning to the infidels against their further attack

۱۱- إِذْ يُغَشِّيكُمُ النُّعَاسَ اَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُم مِنَ السَّمَآءِ مَآءً لِيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الاَقْدَامَ

۱۱-(Remember) when He made the slumber fall upon you as a security from Him and sent down

water from the sky upon you to purify you with it and take away from you the uncleanness of Satan and to fortify your hearts,

.and to steady (your) footsteps thereby

Commentary: verse ۱۱

When the Battle of Badr occurred, at first the wells of drinking water were under the control of the enemy and the Muslims were terrified. After that, it rained and the land under their feet became firm so that they would not slip, and it caused them to be encouraged.

p: ۲۱۱

Maybe, the purpose of the Qur'ānic phrase:" to steady (your) footsteps" is the very .'perseverance ' , not to steady feet on the land drenched by rain

During the war, the ability of having a slumber for a striver is a great bounty of Allah. It both removes the occasional fatigue and does not let the enemy have the .opportunity of a night attack

By the help of Allah's Will, it is also possible for a striver to have a calm-giving sleep while confronting the mass of armed enemies. But, if He dose not please, there will not be a comfortable sleep possible in the best gardens either, or the sleep may not .be a calm-giving one

****

۱۲- إِذْ يُوحِي رَبُّکَ إِلَى الْمَلآئِکَهِ أَنِّي مَعَکَمْ فَثَبِّتُوا الَّذِينَ ءَامَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

And remember) when your Lord revealed unto the angels, (saying): ' Verily I am) " .۱۲
.with you, so confirm those who believe

.Soon I will cast fear into the hearts of those who disbelieve

".'Therefore smite above the necks, and smite every finger of them

Commentary : verse ۱۲

One of other divine bounties upon the Muslim strivers in the Battle of Badr was the horror that Allah cast into the hearts of the pagan enemies and terribly weakened :their spirits. In this regard, the verse says

And remember) when your Lord revealed unto the angels, (saying): ' Verily I am with) "
,you

"... .so confirm those who believe

Allah said that soon He would cast fear and horror into the hearts of the infidels. The :verse says

"... .Soon I will cast fear into the hearts of those who disbelieve..."

This fact was truely wonderful that the powerful troops of Quraysh were so frightened that some of them were in terrible horror to combat with the small number .of Muslim strugglers in the Battle

Then the verse reminds them the command that He had ordained upon the Muslims in the battle-field of the Battle of Badr by the way of the Prophet (p.b.u.h.). The command was that, at the time of fighting against those pagans, they should avoid striking some uneffective blows and not to spend their strength in that state, but they should smite severely upon the entity of the opposite party, upon above their necks; that is, upon their brains and heads. The verse says:

"…Therefore smite above the necks,…"

And, by smiting their fingers, they should cause the enemies' hands and feet to become inactive. The holy verse continues saying:

"…and smite every finger of them.'"

****

۱۳- ذَلِکَ بِأَنَّهُمْ شَآقُّوا اللّهَ وَرَسُولَهُ وَمَن يُشَاقِقِ اللّهَ وَرَسُولَهُ

فَإِنَّ اللّهَ شَدِيدُ الْعِقَابِ

۱۴- ذَلِکُمْ فَذُوقُوهُ وَأَنَّ لِلْکَافِرِينَ عَذَابَ النَّارِ

;That is because they opposed Allah and His Messenger " .۱۳

,and whoever opposes Allah and His Messenger

".then verily Allah is severe in retribution

,That (is your award), therefore taste it " .۱۴

".and (know) that for the disbelievers is the chastisement of the (Hell) Fire

Commentary : verses ۱۳-۱۴

They were deserving of that punishment so that their heads and their fingers should be smited, because they had raised to fight against Allah (s.w.t.) and His Messenger :(p.b.u.h.). The verse says

That is because they opposed Allah and "

"... ;His Messenger

Then, the holy verse threatens the opponents of Allah and His Messenger, when it :says

and whoever opposes Allah and His Messenger, then verily Allah is severe in ... " ".retribution

Those who stand to fight against Allah and His Messenger (p.b.u.h.), will be destroyed .in the world and, in Hereafter, they will abide in an eternal and severe chastisement

****

Through the second verse, the Qur’ān says Allah has provided the punishment of destruction and captivity for them to taste in this world. The verse says:

“ That (is your award), therefore taste it, ...”

That is, this is the decree of Allah. Then, they should examine the taste of the decree of Allah in this world, and know that in other world both they and the totality of infidels will be involved with the divine painful punishment. The verse says:

“... and (know) that for the

disbelievers is the chastisement of the (Hell) Fire.”

****

۱۵- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفاً

فَلا تُوَلُّوهُمُ الاَدْبَارَ

.۱۵ " O' you who have Faith! when you meet those who disbelieve (to attack) in battle,

then do not turn your backs to them."

Commentary : verse ۱۵

The Arabic word /zahf/ means: ' to crawl, creep ' and ' to drug on the ground '. Since the movement and advance of a large army from the distance seems that it crawls and proceeds, it is called such.

The abundance of the forces of the enemy cannot be taken as an allowance to flee from the battle-field.

The verse says:

" O' you who have Faith! when you meet those who disbelieve (to attack) in battle,

then do not turn your backs to them."

Imam Riḍā (a.s.), upon the philosophy of the banning of escape (from the battle-field), in a tradition has said: " Flight is the weakness of religion, contempt of the leader of the Truth, encouraging the enemy, and wiping out the school of law." (Recorded in Nūr-uth-Thaqalayn).

Among the advantages that Ali-ibn-Abītālib (a.s.) had, and to which as an example he himself sometimes referred, was the very matter of flight from the battle-field. He has said:

" Verily I have never fleed from (the abundance of enemy in) any battle (although I have participated in many battle-fields), and none combated me save that I satiated the earth from his blood."

١۶- وَمَن يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلاَّ مُتَحَرِّفاً لِقِتَالٍ أَوْ مُتَحَيِّزاً إِلَى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِنَ اللّهِ وَمَأْوَاهُ جَهَنَّمُ

وَبِئْسَ الْمَصِيرُ

.١۶ " And whoever turns his back to them on that day,

unless withdrawing to fight again or removing to join another troop, he has incurred wrath from Allah,

and his abode is Hell;

and an evil destination it is."

Commentary : verse ١۶

In Islam, it is unlawful to flee from battle-fields, but there are two exceptions mentioned in this verse for it. One of them is that the escape is done with the purpose of renewing the equipments and the situation; and the second is to remove in order to join another group of Muslims, so that they attack wholly with together.

In some commentary books, there have also been mentioned some other instances. For example: flight with the aim of giving information to Muslims, or protecting some more important intrenchments. (narrated from the Commentary of Fi-Zilāl-il-Qur'ān). These examples are also some extentions of the first aspect.

The Arabic term /mutuharrifan/, mentioned in the verse, is derived from /harrafa/ (to pervert), and means ' one who turns aside ' in order to make the enemy tired and to pervert him and, then, to strike.

The Qur’ānic word /mutuhayyizan/, also mentioned in this verse, means: ‘ one who goes aside ’ in order to join to another group of Muslim strivers when the striver feels .lonely and is unable to continue fighting

However, flight from the battle-field is one of the great sins for which Allah has .warned His wrath and punishment

:The verse says

,And whoever turns his back to them on that day “

,unless withdrawing to fight again or removing to join another troop

;he has incurred wrath from Allah, and his abode is Hell

”.and an evil destination it is

****

۱۷- فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ

وَلَكِنَّ اللّهَ رَمَى

وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلاَءً حَسَناً

إِنَّ اللّهَ سَمِيعٌ عَلِيمٌ

You did not slay them, but Allah slew them; and you (O' Muhammad) did not " .۱۷ ,throw when you did throw, but Allah threw

that He might test the believers by a gracious trial from Himself. Verily Allah is All-".Hearing, All-Knowing

Commentary : verse ۱۷

In order that Muslims might not be proud of the victory in the Battle of Badr and that they would not rely on their own bodily power alone, but they should make their minds and spirits clear and encouraged with the remembrance of Allah and His helps, the :Qur'ān says

"... ;You did not slay them, but Allah slew them "

Then, it addresses the holy Prophet (p.b.u.h.) saying that it was not he who threw dust and sand unto the faces of them in that battle, but Allah (s.w.t.) threw. The verse :immediately after that continues saying

,and you (O' Muhammad) did not throw when you did throw, but Allah threw ..."

In the continuation of the verse, the Qur'ān points to another important matter. The fact is that the battle-field in the

:Battle of Badr was a trial place for Muslims from the side of Allah. The verse says

"... .that He might test the believers by a gracious trial from Himself ..."

:Then, the verse is concluded with this holy phrase

".Verily Allah is All-Hearing, All-Knowing..."

That is, Allah has heard the invocations of the Prophet (p.b.u.h.) and the believers, and He was aware of the truthfulness of their intention and of their sincerity. That was why that He bestowed His grace upon all of them and made them victorious over their enemy. In future, too, Allah (s.w.t.) will treat Muslim believers according to the .intention and standard of the sincerity and level of perseverance that they will show

****

۱۸- ذَلِكُمْ وَأَنَّ اللّهَ مُوهِنُ كَيْدِ الْكَافِرِينَ

That (was the grace of Allah) for you, and that Allah weakens the plan of " .۱۸
".disbelievers

Commentary : verse ۱۸

The beginning word of the verse /ðālikum/ (that) points to the situation of the Muslims in the circumstances of the Battle of Badr. It reminds them the divine helps, which were sent from heaven to the earth, and the honour and victory bestowed upon the Prophet of Islam (p.b.u.h.). As if, the holy verse would have said: ' That was the grace :of Allah upon you '. The verse says

"... ,That (was the grace of Allah) for you "

Thus, if the strivers act according to their duty in battle-fields against the enemy, and obey the divine leader, Allah will also nullify the enemy's plots against them. The verse :continues saying

".and that Allah weakens the plan of disbelievers ..."

****

۱۹- إِن تَسْتَفْتِحُوا فَقَدْ جَآءَكُمُ الْفَتْحُ وَإِن تَنتَهُوا فَهُوَ خَيْرٌ لَكَمْ

وَإِن تَعُودُوا نَعُدْ وَلَن تُغْنِىَ عَنكُمْ فِئَتُكُمْ شَيْئاً وَلَوْ كَثُرَتْ

وَاَنَّ اللّهَ مَعَ الْمُؤْمِنِينَ

,O' infidels!) If (Islam's) victory you are seeking) " .۱۹

.the victory has already come upon you, and if you desist, it will be better for you

But if you return, We (too) shall return, and your forces shall avail you nothing though ,they maybe many

".and (know) that Allah is with the believers

Commentary : verse ۱۹

The addressee of this verse may be either the pagans who were defeated in the Battle of Badr, or the Muslims who disputed upon the division of the spoils of war. The evidence for the first meaning is the connection of this verse with the previous one which says: "... and that Allah weakens the plan of disbelievers:" Also, it was the expression of 'Abūjah, the commander of pagan troops, which he uttered when he was going to come out of Mecca. He held the curtain of Ka'ba, and said: " O' God! make victorious of these two groups the one that is more guided." When he said this .sentence, he was sure of his own victory, but later he defeated

And, if it addresses the Muslims, it is a warning to them, saying that after that victory they would leave out their protests. Therefore, if they had returned to their murmurs and protests, Allah would have also withheld His grace from them

.again. In that case, the enemies would be delivered and overcome them

However, Allah's wrath and grace depend on our choice and our treatment. Allah has completed the argument and has shut all the doors of seeking excuses and pretexts. :The verse says

O' infidels!) If (Islam's) victory you are seeking, the victory has already come) "

"... .upon you, and if you desist, it will be better for you

The largeness of population has no role or function before Allah's wrath, and certainly .Allah is with the believers

:The verse says

But if you return, We (too) shall return, and your forces shall avail you nothing ... " ".though they maybe many, and (know) that Allah is with the believers

****

Section ٣: Obedience to Allah and His Messenger

Point

– Obedience to Allah and His Messenger enjoined – Warning against Allah's Wrath

– Allah's presence between man and his intentions

To be faithful to trusts –Not to be infatuated with wealth and children for they are only .temptations

٢٠- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللّهَ وَرَسُولَهُ وَلا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

٢١- وَلا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لايَسْمَعُونَ

O' you who have Faith! Obey Allah and His Messenger, and do not turn away from " .٢٠ ".(him while you hear (him

,' And be not like those who say: ' We heard " .٢١

".(but they do not hear (indeed

Commentary : verses ٢٠-٢١

In the Qur'ān thoroughly, the commandment of the obedience from the Messenger of Allah (p.b.u.h.) has occurred next to the obedience from Allah. In eleven occurrences the term /'ati'ūn/ (do obey) has been mentioned after the Qur'ānic phrase: " Be in awe ." of Allah

In this verse, although both the obedience from Allah and the obedience from the Messenger are referred to, the objective is the disobedience from the Messenger, (not from

.Allah), specially in the Battle of Badr and his commands concerning the military affairs

Therefore, for the continuation of the order of the truth, people should always be :recommended to be obedient unto the Divine leader. The verse says

O' you who have Faith! Obey Allah and "

"... ,His Messenger

It should also be known that leaving the obedience from the Prophet (p.b.u.h.) is the :disobedience from Allah. The verse continues saying

".(and do not turn away from him while you hear (him..."

****

In this obedience, the obedience from the Divine leader, truthfulness is the necessary condition, and only the act of

:hearing ' is not enough. The verse says '

" .(And be not like those who say: ' We heard ', but they do not hear (indeed "

****

۲۲- إِنَّ شَرَّ الدَّوَآبِّ عِندَ اللّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لايَعْقِلُونَ

Verily the worst of animals in the sight of Allah are the deaf, the dumb, who do not " .۲۲ ".understand

Commentary : verse ۲۲

The Arabic term /ṣumm/, mentioned in the verse, is the plural form of /aṣamm/ which means ' deaf '; and the Qur'ānic term /bukm/ is the plural form of /'abkam/ which .' philologically means ' dumb

Those who do not accept the teachings of divine prophets are differntly defined in the .Qur'ān

Sometimes they are resembled to the dead, as it is recited in its two occurrences: " Surely you do not make the dead to hear,..." (Sura Ar-Room, No. ۳۰, verse ۵۲); and ((Sura An-Naml, No. ۲۷, verse ۸۰

Sometimes they are resembled to beasts: "... and eat as the beasts eat, ...". (Sura (Muhammad, No. ۴۷, verse ۱۲

Sometimes they are introduced worse than the beasts, as the Qur'ān says: "... they (are as cattle, rather they are more astray. ..." (Sura Al-'A'rāf, No. ۷, verse ۱۷۹

Sometimes they are considered as the worst creatures, as the verse under discussion :says

"... Verily the worst of animals in the sight of Allah "

Since ' the statements ' which are not fulfilled accordingly and ' the hearings ' which are uneffective in action are counted one of the greatest afflictions of the human societies, which can be the origin of kinds of misfortunes, again the Qur'ān emphasizes on this subject once more in this very verse, and in

:a delicate and nice statement, it follows that meaning by saying

,Verily the worst of animals in the sight of Allah are the deaf, the dumb "

".who do not understand

Also, in view of the fact that the Qur'ān is the Book of practice, and not merely a ceremonial book, thoroughly it lays emphasis on the consequences of deeds. In this verse, too, those who have safe ears but they do not pave the way of hearkening to the revelations of Allah, and do not follow the words of truth and the programs which lead to happiness, are considered as earless persons. And, those who have a sound tongue but keep silence when they should defend the truth are considered as some deaf and dumb persons. Such people neither struggle against injustice and mischief, nor do they lead the ignorant, nor do they enjoin what is right and forbid what is wrong, nor do they invite others to the way of truth, but they apply this great bounty of Allah in the way of idle talks, backbitings, flatteries before the possessors of wealth and power, or they often make use of it for perverting the right and strengthening the .falsehood

The Qur'ān counts those who have the bounties of intellect, talent, and capability, but .do not contemplate properly, as some mad ones

****

۲۳- وَلَوْ عَلِمَ اللّهُ فِيهِمْ خَيْراً لأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا

وَهُمْ مُعْرِضُونَ

;And if Allah had known any good in them, He would have made them hear “ .۲۳

”.and (even) if He had made them hear, they would have turned away, swerving aside

Commentary : verse ۲۳

Obstinate persons are divided into several groups. Some of them are not ready even to listen to the truth. The revetation about them is recited: “ And those who (disbelieved said: Do not listen to this Qur’ān ...”. (Sura Fussilat, No. ۴۱, verse ۲۶

.Some of these obstinate persons listen and understand it, but they distort it

Some others have not the ability of discrimination because of their innate extra :attachments, envies, enmities and callousnesses. The verse says

And if Allah had known any good in them He would have made them hear; and “ (even) if He had

”.made them hear, they would have turned away,swerving aside

.Therefore, we must seek for the faculties of enjoying of Allah’s grace in ourselves

****

۲۴- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ

إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ

وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

O you who have Faith! Answer Allah and the Messenger when he invites you to " .۲۴ that which gives you life, and know that Allah intervenes between a man and his ,heart

".and that unto Him you shall be gathered

Commentary : verse ۲۴

:There are different kinds of life

Vegetal life: "...Allah gives life to the earth after its death; ..." Sura Al-Hadīd, No. ۵۷,-۱ verse ۱۷

Animal life: "...the giver of life to the dead..." Sura Fuṣṣilat, No. ۴۱, verse ۳۹-۲

Mental life: "...who was dead then We raised him to life..." Sura Al-'An'ām, No. ۶,-۳ verse ۱۲۲

Eternal life: "...O! would that I had sent before for (this) my life! " Sura Al-Fajr, No. ۸۹,-۴ (verse ۲۴

The purpose of the life, which comes into being by the acceptance of the invitation of prophets, is not the animal life, since without the effects and affluence of prophets this sort of life exists, too. Then, the objective of this life is the mental, intellectual, and .spiritual life

The phrase: ‘ Allah intervenes between a man and his heart ’ indicates that Allah is aware and presents everywhere, and He encompasses everything so that He is closer to us than our jugular vein is. All bounties and successes belong to Him, and the activities of intellect and soul are under His authority, too.

However, the acceptance of the Prophet’s invitation is the same as the acceptance of Allah’s invitation; and the real life of man lies in Faith and righteous deed, to which prophets have invited, too.

The verse says:

“O you have Faith! Answer Allah and the Messenger when he invites you to that which gives you life, …”

The ordinances of Islam gives spiritual life to the believers, the same as some medicine or surgery can be life-giving to a sick person.

Going alongside the way of Allah (s.w.t.) and divine prophets (a.s.) is the real life, while abandoning it is the death of humanity.

According to the Islamic literatures, one of the aspects of goodly life is the acceptance of the call of the Prophet of Islam (p.b.u.h.) to the subject of mastership of Ali-ibn-Abiṭālib (a.s.) and his Ahl-ul-Bayt (a.s.). (Recorded in Tafsīr-i-Furqān, by Manāqib Tarmathy)

He who believes in Allah’s omnipresence and omnipotence does not disobey the invitation of prophets. Therefore, as long as you are alive and you have respite, embrace the Truth. (According to this interpretation, the phrase ‘…Allah intervenes between a man and his heart ’, metaphorically, means death.)

"... ,and know that Allah intervenes between a man and his heart ..."

Among the aspects of the phrase: ' Allah intervenes between a man and his heart ' there are: the effacement of infidelity and confirming Faith, the effacement of negligence and doubt and confirming recollection and certainty. (This meaning is recorded in Tafsīr-i-Furqān, narrated from Imam Sādiq (a.s.))

All of you will be gathered on the Resurrection Day, then do respond to the invitation of prophets positively. The verse ends as follows:

"... and that unto Him you shall be gathered."

****

۲۵– وَاتَّقُوا فِتْنَةً لاتُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَآصَّةً وَاعْلَمُوا

أَنَّ اللّهَ شَدِيدُ الْعِقَابِ

And keep from the evil of an affliction which shall not smite in particular those of " .۲۵ you who committed injustice (but all of you); and know that Allah is severe in ".retribution

Commentary : verse ۲۵

The content of the previous verse was upon the acceptance of the Prophet's invitation to ' the goodly life '. Here, in this verse, the Qur'ān says if you do not accept his invitation you will be involved with an affliction whose fire encompasses everyone. :The verse says

And keep from the evil of an affliction which shall not smite in particular "

"... ;(those of you who committed injustice (but all of you

The Arabic term /fitnah/ has been applied in the sense of idolatry, infidelity, trial, .torture, and so on

The former verse ordained to the obedience from the Prophet (p.b.u.h.), while here, in this verse, the command is unto ' being in awe of an affliction '. It is understood that the lack of obedience from the Prophet (p.b.u.h.) is 'affliction'. Thus the concept of the verse is the same concept as the Sura 'Āl-i-'Imrān, No. ۳, verse ۱۰۳, which is recited: " And hold fast by the cord of Allah all together, and do not separate, ..." (Al-Mīzān, the .(Commentary

Mischief and indecency destroys the entity of a system, and its damage reaches everybody. One of the examples of this meaning was the mischief of the rulers of Umayyads. They put aside the mastership of ‘ the leader of the truth ’ and, .consequently, they set the Muslims into abasement for centuries

:When this verse was revealed, the Prophet (p.b.u.h.) said

Whoever transgresses in Ali’s vicegerency after my death, it is as if he has denied “ my messengership and the prophethood of the prophets before me.” (Furqān, .(narrated from Shawāhid-ut-Tanzīl, by Huskānī, vol. ۱, p. ۲۰۶

Thus, the members of a society, besides their own duties, should feel responsibility for the deeds of others, since the reflections of everybody’s evil actions may afflict the surrounding people, too. It is similar to the person who is inside a ship and makes .a hole in it. By his action, he causes that all the people in the ship to be drowned

Therefore, neither you yourself make a mischief, nor adhere with the mischief makers, nor be silent when they make mischief: “ And keep from the evil of an affliction ”; and do know that being in awe of the evil of affliction is ‘awareness’, not ‘ .’ resignation

We must be aware not to be involved with the evil afflictions and disturbances when they come forth. Ali (a.s.) says: “ During evil disturbances be like an adolescent camel (who has neither a back strong enough for riding nor udders for milking.” (۱

p: ۲۳۴

.Nahj-ul-Balāqah, saying No. ۱, p. ۵۳۰, English version ۱ -۱

The Prophet (p.b.u.h.) in a tradition has said: " When seditions appear among the community, be with Ali, although he is alone." (1)

****

p: ۲۳۵

1- Majma'-ul-Bayān, vol. ۴, p. ۵۳۴ (Arabic version) and Tafsīr-ul-Burhān

۲۶- وَاذْکُرُوا إِذْ أَنْتُمْ قَلِیلٌ مُسْتَضْعَفُونَ فِی الْأَرْضِ تَخَافُونَ أَن یَتَخَطَّفَکُمُ النَّاسُ فَآوَاکُمْ وَأَیَّدَکُم بِنَصْرِهِ وَرَزَقَکُم مِنَ الطَّیِّبَاتِ
لَعَلَّکُمْ تَشْکُرُونَ

۲۶. " And remember when you were few, deemed weak in the land, and were fearful that people would snatch you away, but He gave you refuge (in Medina),

and strengthened you with His help,

and provided you with the good things (of sustenance) in order that you might be thankful."

Commentary : verse ۲۶

Once again the Qur'ān assists Muslims to review their past history, and makes them understand both their former state and their present stage which they enjoy, so that they may catch well the concept of the lesson taught through the previous holy verses.

This verse implies that they should remember the time that they were few in number and could do nothing. They were captured in the grips of their enemies who had drawn them into weakness and incapability. It says:

" And remember when you were few, deemed weak in the land, ..."

They were in a state that they feared that both pagans and those who were their opponents might despoil them away. The verse says:

"... and were fearful that people would snatch you away, ..."

This meaning makes manifest the utmost weakness and fewness of the members of Muslims in front of pagans in Mecca before migration of the Prophet (p.b.u.h.) to Medina, or after migration in front of the great powers of that time, like the forces of Iran and Rom.

Then, the verse continues saying:

“… but He gave you refuge (in Medina), …”

Then it adds:

“… and strengthened you with His help, …”

“… and provided you with the good things (of sustenance) …”

“… in order that you might be thankful.”

****

٢٧- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا لاَتَخُونُوا اللّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكَمْ وَأَنْتُمْ تَعْلَمُونَ

O you who have Faith! Do not betray Allah and " .٢٧

the Messenger, and do not betray

".your trusts knowingly

Occasion of Revelation verse ٢٧

In the commentary books recorded by both great sects of Islam upon the occasion of :revelation of this verse, it has been cited as follows

When the Jewish tribe named Banī-Qurayzah were surrounded by the Muslim strivers under the command of the Prophet (p.b.u.h.), the Jews suggested peace and started moving toward Syria. But the Prophet (p.b.u.h.) did not accept it, and he ordered Sa'd-ibn-Ma'āth to judge over their circumstance. The Jews consulted with 'Abul-Bābah, one of the Muslims who had had the background of friendship with them, about that judgment. When, 'Abul-Bālbah, by pointing to his throat, signed them that they would be killed totally if they accepted the arbitration of Sa'd-ibn-Ma'āth, Gobriel informed this signal to the Prophet (p.b.u.h.). 'Abul-Bābah, who was ashamed of this treachery, roped himself to the pillar of the mosque and avoided eating anything for seven days and nights. Finally, Allah accepted his repentance. (Majma'-ul-Bayān, and Tafsīr-us-(Sāfī

There has also been cited another occasion of revelation upon this verse as follows. In the Battle of Badr, one of the Muslims wrote a letter to Abū-Sufyān and informed him of the Prophet's plan. Then, Abū-Sufyān asked for help from the pagans of Mecca, and they sent one thousand fighters to fight in the Battle of Badr. (Al-Mīzān, (and Majma'-ul-Bayān

Commentary : verse ۲۷

Now Allah commands the believers not to approach treachery. The holy verse, addressing the believing people, implies that they should not betray Allah (s.w.t.) by means of abandoning His ordinances and His Messenger (p.b.u.h.) by leaving his rules, because whoever leaves or spoils anything of the religion, he has betrayed Allah :(s.w.t.) and His Messenger (p.b.u.h.). The verse says

"... ,O you who have Faith! Do not betray Allah and the Messenger "

Also, the believers should not be treacherous to the affairs upon which Allah (s.w.t.) has trusted them, and has given them the fulfilment of them that they accomplish them without any deficiency. Thus, he who is treacherous to Allah (s.w.t.) and the .Messenger of Islam (p.b.u.h.), has been treacherous to his own deposits

.And you know that treachery is an ugly action which incurs punishment

:The verse says

".and do not betray your trusts knowingly ..."

Therefore, treachery is basically ugly and condemned, especially those treacheries which are performed knowingly, and the manifestation of military secrets are uglier and more

.dangerous, for which, of course, the sinful person must repent very soon

However, the spoils of war, alms, Khoms (one fifth levy), and all properties of others, .which are with you, are deposits

Similarly, other bounties, such as: the school of religion, leadership, the Qur'ān, children, and territorial of the country are the deposits of Allah. And, according to the tradition which Shawāhid-ut-Tanzīl, by Hākim Huskānī, vol. ۱, p. ۲۰۵ has narrated from Ihqāq-ul-Haqq, vol. ۱۴, p. ۵۶۴ the progeny of the Prophet (p.b.u.h.) are also the Divine .deposits

.By obeying them and following them, we must protect these deposits

****

۲۸- وَاعْلَمُوا أَنَّمَآ أَمْوَالُكَمْ وَأَوْلاَدُكُمْ فِتْنَةٌ وَأَنَّ اللّهَ

عِندَهُ أَجْرٌ عَظِيمٌ

And know that your wealth and your children are a (means of) trial, and that Allah " .۲۸
".- with Him is a great reward

Commentary : verse ۲۸

Intensive love for wealth and children is the pivot of a lot of evil actions. It is the origin of many unlawful transactions, lies, monopolies, short weights, lack of payment of the alms-tax, to avoid giving Khoms (one fifth levy) and poor-rates, greeds, hindering others' affairs, false oaths, wasting the people's rights, and the like of them. The love of children may cause a person to escape from the battle-field and not to tolerate a .short separation from the family

Then, these are the factors of trial, as explained in the previous verse. This kind of love drew 'Abul-Bābah into committing wrong and, in order to protect his wealth and .children, he assisted the enemy of Islam

Therefore, regarding the occasion of revelation of the previous verse, excessive love to wealth and children causes man to fall into sin and treachery. The verse under :discussion says

"... ,And know that your wealth and your children are a (means of) trial "

Also, wealth and children can be two fascinating traps on the way of human beings to which the Qur'ān has repeatedly

,warned in different ways. For example, Sura Al-Munāfiqūn

No. ۶۳, verse ۹ says: "… let not your wealth, or your children, divert you from the remembrance of Allah; …"

Being attentive to the great reward of Allah causes us to leave the love of the world and also to abandon treachery. The verse says:

"… and that Allah – with Him is a great reward."

****

Section ۴: The Guardianship of the Sacred Mosque

Point

Distinction promised to those who fear Allah – Plots against the Messenger – Prophecy about the disbelievers

losing the guardianship of the sacred Mosque – The ultimate collection of the infidels ".at Hell

۲۹- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللّهَ يَجْعَل لَكُمْ فُرْقَاناً

وَيُكَفِّرْ عَنكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ

وَاللّهُ ذُو الْفَضْلِ الْعَظِيمِ

,O you who have Faith! If you be in awe of Allah " .۲۹

He will assign for you a discrimination (between right and wrong), and absolve you of ".your misdeeds, and forgive you, and Allah is the Lord of Mighty Grace

Commentary : verse ۲۹

The current criterions of recognizing right from wrong are numerous. Among them :are the followings

A) Prophets and saints of Allah are criterions. An Islamic tradition says: " He who (leaves Ali (a.s.) has realy left Allah." (The index of Ihqāqul-Haqq, vol. ۴, p.۲۶

B)The Book of Allah is a criterion. By adapting things with the Qur'ān, the right can be .recognized from wrong

C) Piety is another criterion. When the storm of instincts, accompanied with love and enmity that are nourished from impiety, arrives, piety is dismissed and impiety :hinders the recognition of facts

The ability of the recognition between right and wrong is a knowledge given by Allah, and it does not merely depend on the ability of reading and writing or necessarily on .the standard of knowledge

:The verse says

O you who have Faith! If you be in awe of Allah "

He will assign for you a discrimination

,(between right and wrong)

,and absolve you of your misdeeds, and forgive you

".and Allah is the Lord of Mighty Grace

Fakhr-i-Rāzī has explained: " The expiation of sins is a concealment in this world, while 'forgiveness ' is a deliverance from the punishment of Allah (s.w.t.) in Hereafter. According to the statements of some other commentators of the Qur'ān, ' expiation ' is to wipe out the social and psychological effects of sins, while forgiveness is a .remition in respect to Hell

Therefore, those who put aside the mental desires will recognize the truth, and their piety causes a proper insight to come forth in them and a great virtue and reward to .be obtained

****

۳۰- وإِذْ یَمْکُرُ بِکَ الَّذِینَ کَفَرُوا لِیُثْبِتُوکَ أَوْ یَقْتُلُوکَ أَوْ یُخْرِجُوکَ وَیَمْکُرُونَ وَیَمْکُرُ اللّهُ وَاللّهُ خَیْرُ الْمَاکِرِینَ

And (remember) when those who disbelieved plotted against you to take you " .۳۰ ,captive

or to kill you, or to expel you. They devised and Allah devised, and Allah is the best .devisers

Occasion of Revelation verse ۳۰

This verse is a hint to /laylat-ul-mabīt/ (the night when Ali (a.s.) laid himself in couch of the Prophet (p.b.u.h.), and a reference unto the heathens' plot for killing the Messenger of Allah (p.b.u.h.). The Prophet (p.b.u.h.) was informed of that plot by means of the Messenger Angel Gabriel, and then Ali-ibn-Abī-Tālib (a.s.) laid himself in the couch of the Holy prophet (p.b.u.h.) under his mantle-piece. So, the Holy Prophet (p.b.u.h.) went out of his house by the same night and took shelter in the cave of Thūr, .from where he migrated to Medina

There were three plots, mentioned in the verse under discussion, by either of them infidels wanted to work against the Prophet (p.b.u.h.). Those plots were designed in the meeting that the elders of pagans held in Dār-un-Nudwah, where they finally approved the second plan. By that plan they decided that a young man from each of the tribes be chosen and they would be prepared so that all of them together could attack to kill him, in order that the charge of the murder

might be laid equally on each tribe and the relatives of the Prophet (p.b.u.h.) might not be able to fight against all those tribes together and thus there would be left to them .no other choice but to receive his blood-money

Commentary : verse ۳۰

The Arabic word /makr/ means: ‘ deceit and trick ’. ’Azharī, a commentator, says: “ People’s deceit is recompenced by Allah’s deceit and trickery.” There is a difference between the Arabic terms /qadr/ (treachery) and /makr/ (deceit). The meaning of the former is accompanied with breach of promise, while the meaning of the later is .deceit in general

The verse addresses the Prophet (p.b.u.h.) to remember when pagans began devising :and consulting with each other how to defeat him and to kill him. The verse says

And (remember) when those who disbelieved plotted against you “

”... .to take you captive, or to kill you, or to expel you

They devised about him and Allah devised about them, too. That is, some of them plotted so that he (p.b.u.h.) could not understand, and Allah devised against them in a :way that they did not know, and punished them. The verse says

”... ,They devised and Allah devised...“

Allah is the best devisers, because He pays to nothing but what is true and right. This meaning lies in this fact that: He sends down the punishment upon those who deserve :it. The verse ends as follows

”.and Allah is the best devisers ...“

****

۳۱- وإِذَا تُتْلَى عَلَيْهِمْ ءَايَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هَذَآ إِنْ هَذَآ إِلآَ أَسَاطِيرُ الاَوَّلِينَ

And when Our signs are recited to them, they say: ' We have heard. If we like, we " .۳۱
((too

".' can say the like of this (Qur'ān). This is naught but the tales of the ancients

Commentary : verse ۳۱

In the previous verse, the words were about the plot of the enemies of the Prophet (p.b.u.h.) who wanted to kill him. Here, this holy verse refers to their decision that they :decided to belittle the religion of Islam and the Qur'ān. The verse says

:And when Our signs are recited to them, they say "

"... .We have heard '

The Arabic word /'asātīr/ is the plural form of the Qur'ānic term /'ustūrah/ with the .' sense of ' myths ', and ' imaginary superstitious tales

Before the appointment of the Prophet (p.b.u.h.) to his Divine mission, Nasr-ibn-i-Hārith once had come to Iran and had learnt the Iranian story of Rustam and Isfandiyār. When he returned back to Mecca and Medina, he said to the people of his own locality that he could also speak like Muhammad (p.b.u.h.) and tell stories. (Cited in some commentary books such as: the one compiled by 'Ālūsi, Majma'-ul-Bayān, .(and Fī-Zilāl-il-Qur'ān

Among the common weapons of enemies, of course, are demagogy, belittling, and :disparaging. The verse continues saying

"... .(If we like, we (too) can say the like of this (Qur'ān ..."

This fact must also be known that enemies of Islam are usually some haughty persons. They claim, but in action, they are incapable to bring the like of the Qur'ān. They said that those verses had not any important content in them and they were the :myths of the ancient people. The verse says

".' This is naught but the tales of the ancients ..."

They said such a statement while they had repeatedly tried to challenge with the Qur'ān, but they failed every time. So, they knew well that they could not oppose .against the Qur'ān or challenge with it

****

۳۲- وإِذْ قَالُوا اللَّهُمَّ إِن كَانَ هَذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَامْطِرْ عَلَيْنَا حِجَارَةً مِنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

And (remember) when they said: ' O Allah! if this (Qur'ān) is the truth from You, " .۳۲
,then rain down upon us stones from the sky

".' or bring us a painful punishment

Commentary : verse ۳۲

Such prayers of curses, were either because of intense zeal and obstinacy that they considered their own way as a right way and the way of Islam wrong, or it was a kind of demagogy. They cursed themselves in order that some simple-hearted people .might feel that Islam was wrong

When the Prophet (p.b.u.h.), under the command of Allah in Qadir-i-Khum, appointed Ali (a.s.) for Imamate, Nu'mān-ibn-Hārith, one of the hypocrites, came to the Prophet (p.b.u.h.) and said: " You ordered us to Unity, prophethood, Holy Struggle, Hajj, fasting, prayer and alms giving, and we accepted them all. Now have you appointed this lad as Imam over us? " The Prophet (p.b.u.h.) said: " It was the command of Allah." Then Nu'mān, the hypocrite, cursed himself, and in his curse he imitated this very verse. (.(Al-Qadir, vol. ۱, pp. ۲۳۹-۲۶۶, narrated from ۳۰ scholars of the Sunnites

Therefore, an enemy may also expose himself to a curse in order to show himself :true. The verse says

And (remember) when they said: " O Allah! if this (Qur'ān) is the truth from You, then " ".' rain down upon us stones from the sky, or bring us a painful punishment

۳۳- وَمَا كَانَ اللّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللّهُ مُعَذِّبَهُمْ

وَهُمْ يَسْتَغْفِرُونَ

But Allah is not to punish them while you are among them, nor is Allah to chastise " .۳۳ ".them while they seek forgiveness

Commentary : verse ۳۳

The purpose of negation of punishment is removing the general punishment from Muslims because of the existence of the Prophet (p.b.u.h.) among them, as former nations were punished; else, in some particular cases, some persons may encounter .the Divine punishments

Some Islamic traditions denote that because of the existence of some purified persons and godly scholars or for the sake of those who seek forgiveness and really repent, Allah (s.w.t.) removes His punishment from people among whom they live. The :verse says

But Allah is not to punish them while you are among them, nor is Allah "

".to chastise them while they seek forgiveness

In this regard, the existence of the Prophet (p.b.u.h.) is a safety for the population of the earth: "... while you are among them, ..."; and, also, seeking forgiveness hinders ".calamities, as the abovementioned verse says: "... while they seek forgiveness

It is cited in Nahjul-Balāqah that after the departure of the Prophet (p.b.u.h.), Hadrat Ali (a.s.) said: " There were two

sources of deliverance from Allah's punishment, one of which has been raised up, while the other is before you. You should therefore adhere to it. ..." (which is seeking forgiveness). (١)

In the supplication of Kumayl, there is a clause that points to the sins which cause afflictions to come down. It is recited as follows: " O Allah! forgive me the sins which bring about tribulation."

Sura Hūd, No. ١١, verse ١١٧ says: " And it did not beseen your Lord to have destroyed the towns tyrannously, while their people acted well."

****

١- Nahjul-Balāqah, saying ٨٨

۳۴ – وَمَا لَهُمْ أَلاَّ يُعَذِّبَهُمُ اللّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ

وَمَا كَانُوا أَوْلِيَآءَهُ إِنْ أَوْلِيَآؤُهُ إِلاَّ الْمُتَّقُونَ

وَلَكِنَّ أَكْثَرَهُمْ لا يَعْلَمُونَ

۳۴. " And what (plea) have they that Allah should not chastise them,

while they bar (people) from the Holy Mosque, and they are not guardians of it?

Its guardians are not but only the pious ones, but most of them do not know."

Commentary : verse ۳۴

The previous verse indicated that because of the existence of the Prophet (p.b.u.h.) among his community and for the sake of their seeking forgiveness, Allah removed from them a punishment like the punishment of the people of ‘Ād and Thamūd. This verse refers to their punishment. The purpose of this punishment may be the worldly punishment and fighting on the earth. It can also be said that they deserve divine punishment, but Allah does not punish them for the sake of the Prophet (p.b.u.h.). Or it may mean that they will not be punished in the present world, but they will be punished in the coming world.

However, those who hinder people to arrive into the Holy Mosque should expect the Divine punishment. The holy verse says:

" And what (plea) have they that Allah should not chastise them, while they bar (people))

"... ?from the Holy Mosque, and they are not guardians of it

They should also know that the custodianship of the Sacred House, which had been built by Abraham the Friend of Allah (a.s.) and based upon piety, must not be left :under the control of some impious persons. The verse continues saying

,Its guardians are not but only the pious ones ..."

".but most of them do not know

****

۳۵- وَمَا كَانَ صَلاَتُهُمْ عِندَ الْبَيْتِ إِلاَّ مُكَآءً وَتَصْدِيَةً

فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ

.And their prayer at the (Sacred) House is naught but whistling and clapping “ .۳۵

”.Therefore taste the punishment for what you used to disbelieve

Commentary : verse ۳۵

The Arabic term /mukā’/ means ‘ to whistle ’, and the Qur’ānic word /tasdiyah/ means ‘ .’ to clap

Their whistling might be for announcing their presence to the idols which were settled .in Ka‘bah

In the length of the history of human beings, the religious ceremonies have been being distorted, so that sometimes the most sacred centers have become the pivot of :the greatest superstitions. The verse says

”… .And their prayer at the (Sacred) House is naught but whistling and clapping “

By the way, changing the recitation of Salawāt into claps and whistles in the meetings of today is a sign for changing prayers into their clapping and whistling, which causes the descent of calamities and punishments. The denotation expansion of punishment .in this verse is the defeat of pagans in the Battle of Badr

In Islamic literature, it is recorded that during the time when the Prophet (p.b.u.h.) was busy praying frequently, two men from the tribe of Banī-‘Abd-ud-Dār came and stood at his

.right side to whistle and two men stood at his left side to clap

They did so in order to hinder him to establish his prayer easily. Later, the Prophet (p.b.u.h.) killed all of them in the Battle of Badr. Now, this verse, addressing them and :other members of Banī-'Abd-ud-Dār, says

".Therefore taste the punishment for what you used to disbelieve …"

That is, as the retribution of their disbelief, they should taste the punishment of the .sword of the Battle of Badr and the punishment of the Hereafter, too

****

۳۶- إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

وَالَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ

۳۶. " Verily those who disbelieve spend their wealth in order that they hinder (men)

(from the way of Allah, and still they will spend it, (too),

then it will be to them a cause of regret,

then they will be overcome,

and those who disbelieve will be mustered unto Hell. "

Commentary: verse ۳۶

It has been said that this verse was revealed upon the heavy treasury that the pagan of Mecca spent for the Battle of Badr. But the general meaning of the verse includes all the treasuries which may be spent on opposition against Islam.

Disbelievers spend properties in charity for their evil aims, why do Muslims not spend for their sacred aims?

So, in this holy verse, it says that those who spend their wealth on the way of fighting against the Prophet (p.b.u.h.) in order that they hinder people from the way and religion of Allah, will be regretful soon, and they will understand that they will not be benefited from that, but it will be the cause of their misfortune.

The verse says:

" Verily those who disbelieve spend their wealth in order that they hinder (men) from the way of Allah, and still they will spend it, (too),

"… ,then it will be to them a cause of regret, then they will be overcome

Thus, those who disbelieve, after being involved with regret as a result of their failure :in this world, will also be sent into Hell in Hereafter. The verse says

".and those who disbelieve will be mustered unto Hell…"

Why the phrase: " those who disbelie " is repeated twice in this verse is for the reason that some of the disbelievers, who spent their wealth for the opposition of Islam, embraced Islam later, therefore the punishment of the Hereafter belongs to those .persons who died before becoming Muslims

****

۳۷- لِيَ-مِيزَ اللّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَى بَعْضٍ

فَيَرْكُمَهُ جَمِيعاً فَيَجْعَلَهُ فِي جَهَنَّمَ أُوْلَئِكَ هُمُ الْخَاسِرُونَ

۳۷. "So that Allah may separate the corrupt from the good and place corrupt one another,

and pile them up all together, and put them in Hell; those are the losers."

Commentary : verse ۳۷

The Arabic term, /yarkumah/ means: 'to accumulate and to pile up together'.

From among the results of oppositions, molestations and the fights between right and wrong is that spiritualities, motives, revenues , promises, and plots are usually made manifest, and the essence or substance of man will be shown.

To make separate the supporters of the right from wrong is one of Allah's ways of treatment. the verse says:

"So that Allah may separate the corrupt from the good and place corrupt one another, ..."

On Resurrection Day, Allah will gather the corrupt persons with together and send them wholly into Hell. The verse says:

"...and pile them up all together, and put them in Hell; those are the losers."

As some Islamic literature indicate, accumulation, pressure, and tightness of place are from the specialties of the people of Hell. These impious people are in narrowness there, though Hell is very vast and it repeatedly asks for more and more wrong-doers. It is like a large wall where there are many points of place for a great deal of nails, but every nail is in pressure.

Section ۵: The Battle of Badr a Proof of the Messenger's Truthfulness

Point

Pardon if the disbelievers desist from their wickedness- Fight to establish religion – exclusively for Allah

.Promise of Allah's help for the believers if the infidels again return to attack

۳۸- قُل لِّلَّذِينَ كَفَرُوا إِن يَنتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِن يَعُودُوا

فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِينَ

.۳۸ " Tell those who disbelieve, if they desist (from corruptions) what has past will be forgiven for them, but if they return (thereto), then what happened to the ancients has already passed. "

Commentary: verse ۳۸

In this verse, the Prophet (p.b.u.h.) is commanded to tell the pagans if they repent and really leave corruptions, their former sins will be forgiven. The verse says:

" Tell those who disbelieve, if they desist (from corruptions) what has past

will be forgiven for them, ... "

And if they return to war again and persist on infidelity, Allah's way of treatment unto the former nations has been this that He has always helped the believers and has made the enemies of the religion confronted with disgrace and misfortune.

The verse says:

but if they return (thereto), then what happened to the ancients has already ... "
" .passed

When the holy verse says: /sunnat-ul-'awwalīn/ and refers

Allah's way of treatment ' to the ancient, it is for the reason that ' Allah's way of '
treatment ' had always been executed upon them. In another occurrence, the Qur'ān says: " (This is Our) course with regard to those of Our Messengers whom We sent before you, ..." (Sura Al-'Isrā' No. ١٧, verse ٧٧). Here, He attributes the way of treatment to His messengers, because Allah's way of treatment had been executed by them. Therefore, in the same verse, He continues saying: "... and you shall not find a change in Our course . " Here, He attributes the way of treatment (course) to His Pure Essence again, because, in fact, the real executor of ' the way of treatment ' is .Allah Himself

****

۳۹ – وَقَاتِلُوهُمْ حَتَّى لاتَكُونَ فِتْنَهٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلّهِ

فَإِنِ انتَهَوْا فَإِنَّ اللّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

.And fight with them until there be no mischief and the religion be wholly for Allah " .۳۹

".But if they desist, then verily Allah sees what they do

Commentary: verse ۳۹

The content meaning of this verse addresses the Prophet (p.b.u.h.) and the Muslim believers. It commands that they should fight against pagans and root out the sedition of polytheism. The objective meaning is that the fight against those pagans, who have not given covenant, should be continued until there will remain none of them. The reason of it is that a pagan, who has not covenant, may penetrate inside his tribe and try to invite them to his own creed and, thereby, he can create :temptation in the religion of Allah. The verse says

"...And fight with them until there be no mischief... "

In that case, both the people of right and the people of wrong will wholly turn and attend in the religion of Truth and will have correct beliefs. In other words, as a result of assembling people in the true religion, the whole religion will be of Allah. The verse :says

"...and the religion be wholly for Allah..."

Zurārah, as well as some other commentators, has narrated from Imam Sādiq (a.s) who said: " The interpretation of this verse has not come forth yet. When our Ghā'im raises, those

who will be alive on the earth will see its interpretation and the religion of Muhammad (p.h.u.h.) will cover throughout the world. Then there will remain no polytheist therein."(١) And Allah says: " They shall serve Me, not associating aught with Me, ..." .((Sura An- nūr, No. ٢۴, verse ۵۵

In Islam, the aim of wars is not occupying lands and countries, but their aim is the .expansion of the religion of Islam and opposing with mischiefs

The Qur'ānic term /fitnah/ (sedition) has a vast meaning. It includes any imposition of pressure, too. This word has also been used in the Qur'ān with the meaning of ' polytheism '. It is, maybe, for the fact that kinds of limitations and impositions of pressures are fulfilled over the minds, societies and truth-seekers from the side of polytheists. Or, since polytheism causes the eternal punishment to be incurred, .imposing infidelity on believers and pure-nature humans is counted mischief, too

****

Tafsīr-ul-Burhān, p. ٨٢, and Tafsīr-us-Sāfī, p. ٣٠٣ ١ -١

۴۰- وإِن تَوَلَّوْا فَاعْلَمُوا أَنَّ اللّهَ مَوْلاَكُمْ نِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

۴۰. “And if they turn away, then know that Allah is your guardian – an excellent Guardian, and an excellent Helper! ”

Commentary : verse ۴۰

You should know that Allah is your guardian even if they turn away. He is a very good Guardian and an excellent Helper, and He assits the believers along the way of obedience, and He does not leave His friends to themselves.

The verse says:

“And if they turn away, then know that Allah is your guardian – an excellent Guardian, and

an excellent Helper! ”

****

The End of Part Nine

۴۱- وَاعْلَمُوا اَنَّمَا غَنِمْتُم مِن شَىْءٍ فَاَنَّ لِلّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِى الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

إِن كُنتُمْ ءَامَنتُم بِاللّهِ وَمَآ أَنْزَلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الْتَقَى الْجَمْعَانِ وَاللّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

And know that whatever thing you gain (of booties), a fifth of it is for Allah and for " .۴۱ the Messenger and for the near relatives (Ahlul-Bayt) and the orphans, and the needy ,and the way-farer

if you believe in Allah and what We sent down to Our servant on the day of distinction ,((of right from wrong

the day when the two hosts encountered (the day of Battle of Badr), and surely Allah ".is All-powerful over everything

Commentary : verse ۴۱

According to some Islamic traditions that the Shi'ite believe, the meaning of the term /qanimat/ (booty) is not confined to the war spoils, but, besides that, it encompasses any kind of gain which is obtained from mains, diving, trade, and so on. Thus, the revelation of the verse concerning the Battle of Badr is not an evidence that its .' purpose is only ' war spoils

Through the first verse of this Sura, the Qur'ān allocated all 'Anfāl (the things gained) to Allah and the Messenger, while

.’ (this verse says that ‘ a fifth of it is for Allah and for the Messenger (Ahlul-Bayt

If the objective meaning of the term /qanimat/ (booty) is only ‘ the spoils of war ’, it must be said that this verse refers to only one instance of Khums (one fifth) and other .instances are discussed in some Islamic traditions

As many traditions of the Shi‘ite and also some traditions of the Sunnite indicate, the meaning of the Qur’ānic term /ŏil qurbā/ (near relatives) does not envelop all the relatives of the Prophet (p.b.u.h.), but its purpose is the immaculate Imams (a.s.) from Ahl-ul-Bayt who possess the rank of leadership. So, the amount of Khoms (one fifth levy) belongs to the divine leader and the Islamic government, not to all the relatives .(.of the Prophet (p.b.u.h

Other usages of Khoms (one fifth levy) are for indigents, way-farers who are progenies of Banī-Hāshim – since it is unlawful to give them alms, and their needs .should be provided through Khoms

Besides the Islamic traditions which consider the meaning of /ŏil qurbā/ (near relatives) the immaculate Imams (a.s.), the occurrence of the word recited in the same row with Allah and the Messenger in the verse is a sign which implies /ŏil qurbā/ are some persons who are along the way of Allah (s.w.t.) and the Messenger of Allah .(.(p.b.u.h

: Explanations

Now that, by the help of Allah, you are victorious in the Battle of Badr, do not evade -۱ .paying Khoms (one fifth) of booties

And know that whatever thing you gain (of booties), a fifth of it is for Allah and for the “

Messenger and for the near relatives (Ahlul-Bayt) and the orphans, and the needy ,and the way-farer

"... if you believe in Allah

Khoms ' (a fifth of the gains) is for the sake of Messengership and the rank of ' -٢ .government, not for a person

.Government and the leader need budget for propagation and messengership -٣

(... for Allah and for the Messenger ...)

.Khoms is obligatory, though the income and gains are scanty -۴

"... ,(whatever thing you gain (of booties ..."

The deprive and the government are the owners of twenty percent of people's - ۵ .property

"... a fifth of it is for Allah ... "

Allah does not need to have a share. The remembrance of Allah's share is for the -۶ .(.sovereignty of the mastership of the line of Allah (s.w.t.) and the Messenger (p.b.u.h

The share of Allah is spent for elevating the word of Allah, the Ka'bah, Islamic - ٧ .religious propagations, and the establishment of the Divine Law

Among the Islamic duties is to wipe out deprivation from the Islamic society. - ٨ Therefore, the income gained from the Holy Struggle and the spoils of war should be .spent for the benefit of the poor

Allah's share is at the disposal of the Messenger (p.b.u.h.), and the Messenger's - ٩ .(share is at the disposal of Imam. (Tafsīr-us-Sāfī

It is Imam who can decide upon the quantity of the share how to be used for the -١٠ instances mentioned in the verse. (Based upon the tradition of Imam Ridā (a.s.) .(recorded in Tafsīr-us-Sāfī

In order to honour the deprive, their name has been settled in the verse beside -۱۱ .the name of Allah and the Messenger

In the same manner that the vast meaning of the Arabic term / ̇ qarāmat /- ۱۲ (indemnity) includes any damage, not merely a damage of war, the meaning of the Qur'ānic term /qanimat/ (spoils), which is referred to in this verse, also includes any (gain, not merely a gain of war.(۱

The sign of a complete belief is a full submission before all Divine Laws totally, not -۱۳ .only in worships and even in war

The day of war is the day of distinction of the truthful ones from the people of -۱۴ .lying

"... on the day of distinction ..."

.In the Battle of Badr, the help of Allah made manifest the rightfulness of Islam -۱۵

Then, at the end of the verse, the Qur'ān has pointed to the infinite power of Allah, :Omnipotence, when it says

".and surely Allah is All-powerful over everything ..."

That is, though you were in minority from any point of view in the field of the Battle of Badr and, apparently, your enemy was in majority from any point of view, Allah, the .Mighty, defeated them and helped you to be victorious

****

۱In the books of Lisān-ul-'Arab, Tāj-ul-'Aroos, Ghāmūs, At-Tafsīr-ul-Qurtubī, - ۱ Fakhr-i-Rāzī, and 'Ālūsī, there is not found any doubt in the generality of the meaning of the word. In the Qur'ān itself, the word / ̇ qanīmat / has also been upplied for the gains other than that of war. For example, Sura An-Nisā, No. ۴, verse ۹۴ says: "... but with Allah are abundant spoils. ...". However, every one of these two words, /qarāmat,

.qanīmat/, has occurred six times in the Qur'ān

۴۲- إِذْ أَنْتُم بِالْعُـدْوَهِ الدُّنْيَا وَهُم بِالْعُدْوَهِ الْقُصْوَى وَالرَّكْبُ أَسْـفَلَ مِنكُمْ وَلَوْ تَوَاعَدتُّمْ لاَخْتَلَفْتُمْ فِى الْمِيعَادِ وَلَكِن لِيَقْضِـىَ اللّهُ أَمْرَاً كَانَ مَفْعُولاً لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَهٍ وَيَحْيَى مَنْ حَىَّ عَنْ بَيِّنَهٍ

وإِنَّ اللّهَ لَسَمِيعٌ عَلِيمٌ

۴۲. “(Remember) when you were on the down side, and they were on the up side,

while the caravan (of the enemy) was in below you;

and had you agreed together on a tryst, you would have surely failed the tryst, but in order that Allah

might bring about a matter which was to be done,

that he who perishes may perish by a clear proof,

and verily Allah is All, Hearing, All- knowing.”

Commentary : verse ۴۲

The Qur’ānic term /‘udwah/ is derived from /‘aduw/ with the meaning of ‘ to transgress ’. It is also used for the edge and surroundings of anything that has gone beyond the medium. In this verse, the objective meaning of the term /‘udwah/ is ‘ the side and lower extremities ’.

The Arabic word /dunyā/ is derived from /dunuww/ in the sense of ‘down side and nearer ’, while the Arabic word /quswā / means ‘ farther ’.

In the Battle of Badr, the enemies not only had superiority from the points of arms, number of fighters, and preparation, but also they were preferable from the point of the site of

settlement of their forces, because they could find a way at the bank of the Red Sea to escape. But Allah caused the Muslims to encounter the pagans with the aim of confiscation of their properties, where they had no way but to fight. Yet, it was only .the grace of Allah which brought triumph of that Battle for the Muslims

A Review over the Battle of Badr

The illustration of the feature of the Battle of Badr by reviewing Sura Al-'Anfāl from .the beginning can show Allah's helps better

۱- They thought of confiscation of pagans' properties, but they were not ready for .(war: " ... and loved that the one unarmed should be yours, ... " (verse No. ۷

۲- When the war began, they were worried: "... a party of the believers were certainly .(averse (to it), " (verse No. ۵

۳- They were afraid of death: " ... as if they were being driven unto death ..." (verse .(No. ۶

۴- They were disturbed and were seeking their Lord for help: " ... when you were .(calling upon your Lord for succour, ... " (verse No. ۹

۵- By the night of attack, Satan imposed them his uncleanness (jenābat) (major ritual .(impurity): " ... The uncleanness of Satan, ... " (verse No.۱۱

۶- They did not have complete obedience from the commander: " ... Those who say: ' .(We heard,' but they do not hear (indeed) " (verse No.۲۱

۷- They were small in number and they were fearful to be hunted by the enemy: " ... you were few, ..., and were fearful that people would snatch you away, ..." (verse No. .(۲۶

۸ - Some of them had formerly committed treachery, (the event of ’Abul-Bābah, described in verse No. ۲۷).

۹ - Their leader was threatened and plotted against by disbelievers: “ … Those who disbelieved plotted against you …” (verse No. ۳۰)

۱۰ - They were thirsty, and they fell in major ritual impurity while the sand under their feet was soft and Allah sent down water for them.

۱۱ - If the affairs were at their disposal, with those many difficulties they had, they would never come to agreement: “… and had you agreed together one tryst, you would have surely failed the tryst, …” (verse under discussion).

۱۲ - Wherever Allah pleases, He removes all the factors of weakness: “… but in order that Allah might bring about a matter which was to be done, …” (verse under discussion).

۱۳ - Having all these helps, whoever does not believe will knowingly be destroyed, and whoever believes will knowingly believe: “ … that he who perishes may perish by a clear proof and he who lives may live by a clear proof, …”

۱۴ - Do not judge hurriedly. They did not like to fight, but, later, they found out its goodness.

۱۵ - Allah may change the ways and decisions, and, by this very way, Allah can be known.

****

۴۳- إِذْ يُرِيكَهُمُ اللّهُ فِی مَنَامِکَ قَلِيلاً وَلَوْ أَرَاکَهُمْ کَثِيراً

لَفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِی الاَمْرِ وَلکِنَّ اللّهَ سَلَّمَ

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Remember) when Allah showed them to you as few in your dream and had He) " .۴۳ ,shown them as many

you would have become disheartened

and disputed about the matter; but Allah did save (you). Surely He is aware of what is " .in the breasts

Commentary : verse ۴۳

Following the explanation of some Allah's graces and His helps unto the Muslims, this verse speaks about the number of pagans which was shown few in the eyes of the Muslims. This was done in a few stages. The first stage was that the Prophet (p.b.u.h) saw them as few in his dream, and, saying that to the Muslims, promoted their courage. The second stage was that He showed the number of the Muslims in the eyes of pagans so few that they would not call for further fresh forces from Mecca to .help them

It is principally true that prophets' dream is a glow of revelation, but that the Prophet of Islam (p.b.u.h.) saw the large crowd of the pagans so few in his dream was an indication to the reality of the inward state of the pagans, which was fear, weakness and incapability. Sura Al-Hashr, No. ۵۹, verse ۱۴ in this regard says: "... you may think ".them united, but their hearts are disunited

However, dream is one of the ways of communication, seeking help, and taking courage through Allah's succour. It should also be noted that, in the most terrible .conditions, Allah may protect believers and crush their enemies

:The verse says

Remember) when Allah showed them to you as few in your dream and had He) "
,shown them as many

you would have become disheartened and disputed about the matter; but Allah did save
" .(you). Surely He is aware of what is in the breasts

****

۴۴- وَإِذْ يُرِيكَمُوهُمْ إِذِ الْتَقَيْتُمْ فِى أَعْيُنِكَمْ قَلِيلاً وَيُقَلِّلُكَمْ فِى أَعْيُنِهِمْ لِيَقْضِىَ اللّهُ أَمْراً كَانَ مَفْعُولاً وَإِلَى اللّهِ تُرْجَعُ الأمُورُ

۴۴. "And (remember) when He showed them to you, when you encountered (the enemy),

as few in your eyes, and He made you few in their

eyes in order that Allah may enact the matter which was destined to be done, and unto Allah all matters are returned."

Commentary : verse ۴۴

When infidels saw the crowd of the Muslims, they appeared in their eyes so few that they said they would send their slaves to destroy the Muslims.(۱) But when the war began and they were fighting, they saw the number of those Muslims two fold and they were afraid of them.(۲) Sura 'Āl-i-'Imran, No. ۳, verse ۱۳ says: "... they (infidels) saw twice as many as they were with the sight of the eye; ..."

Therefore, in order to help Muslims, Allah may utilize genetic authority and interference in the sights. The verse says:

"And (remember) when He showed them to you, when you encountered (the enemy), as few in your eyes, ..."

So, if the Will of Allah lies in an affair, He will remove all barriers. The verse continues saying:

"...and He made you few in their eyes in order that Allah may enact the matter which was destined to be done,

and unto Allah all matters are returned."

۱- ۱ Tafsīr-us-Sāfī

۲- ۲ Ibid

Section ۶: Steadfastness and Unity Enjoined

Point

– Steadfastness and Unity enjoined – Enemy demonstrated a show of its strength

False hopes given by Satan

۴۵- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللّهَ كَثِيراً لَعَلَّكُمْ تُفْلِحُونَ

۴۵. " O you who have Faith! when you encounter a host (in battle), then stand firm,

and remember Allah much, that you may be prosperous."

Commentary : verse ۴۵

Now that Allah (s.w.t.) has commanded the Muslims to be steadfast in the battlefield, He says:

" O you who have Faith! when you encounter a host

(in battle), then stand firm,..."

That is, whenever you face with a group of infidels in war, stand firm for fighting against them, and do not escape. And, it is evident that believers generally do not fight save against hostile infidels.

Then the holy verse implies that, at the time of war, Muslims should seek help from Allah, the Mighty, so that not only they become victorious and successful in the present world but also they become prosperous

The verse continues saying:

".and remember Allah much, that you may be prosperous…"

Some commentators say that this part of the verse means that you should remember the promises of Allah, which He has given you about triumph, in order that your steadfastness might he increased.

****

۴۶- وَأَطِيعُوا اللّهَ وَرَسُولَهُ وَلاتَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللّهَ مَعَ الصَّابِرِينَ

۴۶. “And obey Allah and His Messenger, and do not dispute, for you will become disheartered and your power will depart; and be patient, verily Allah is with the patient.”

Commentary : verse ۴۶

Believers should obey Allah and His Messenger, and when they encounter their enemy, they should be united and avoid disputing . Otherwise, they may fear and lose their hearts, and begin fighting while their courage and power vanish.

The verse says :

“And obey Allah and His Messenger, and do not dispute, for you will become disheartered and your

power will depart;...”

Some commentators have said that they may lose victory and government as a result of it.

The Arabic term /rīh/, mentioned here, is a hint to progression, influence, and reaching the aim.

Some other commentators have said that if Muslims show discord with each other, they will not find the breeze of triumph upon their lives.

Thus, they should be patient in the war against the enemy, since Allah is with the patient ones. The verse says:

“...and be patient, verily Allah is with the patient.”

****

۴۷- وَلا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَراً وَرِئَآءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ وَاللّهُ بِمَا يَعْمَلُونَ مُحِيطٌ

۴۷. " And do not be like those who got out from their homes boastfully and to show off to men and barring from Allah's way,

and verily Allah encompasses what they do."

Commentary : verse ۴۷

The verse addresses the believers, telling them not to be like the Quraysh who made up a group of mischievous drunkard persons to go out in order to protect their caravan. Intending ostentation and prohibiting others from the religion of Allah, i.e. Islam, they started from Mecca toward the land of Badr.

Their hypocritical act was that they wanted to pretend that they did not count Muslims so considerable and important that they would be fearful of them. But they should know that Allah is aware of their deeds and none of their acts is concealed to Him, the One Who gives them the retribution of their hypocritical deeds.

The verse says:

" And do not be like those who got out from their homes boastfully and to show off to men and barring from Allah's way, and verily Allah encompasses what they do."

****

۴۸- وإِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَقَالَ لاغَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وإِنِّی جَارٌ لَكُمْ فَلَمَّا تَرَآءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقِبَيْهِ وَقَالَ
إِنِّی بَرِیءٌ مِنكُمْ إِنِّی أَرَى مَالا تَرَوْنَ إِنِّی أَخَافُ اللّهَ وَاللّهُ شَدِيدُ الْعِقَابِ

.۴۸ " And (remember) when Satan made their deeds fair seeming to them and said:

' Today none of people shall overcome you,

and I will be a protector for you.'

But when the two hosts sighted each other, he turned upon his heels, and said: ' Indeed I am quit of you.

Verily I see what you do not see. Surely I fear Allah, and Allah is severe in retribution.' "

Commentary : verse ۴۸

Here, in this verse, another scene of the Battle of Badr, which happened on the day of war, has been illustrated.

At first, it implies that on that day, Satan made their deeds seem decorous to them, so that they would think of their actions optimistically and became encouraged by them. The verse says:

" And (remember) when Satan made their deeds fair seeming to them ..."

Satan's decoration is such that, by the way of stimulating lusts, desires, and indecent qualities in him, he makes the feature of man's actions so fair seeming to his eyes that he will terribly be attracted to it. Satan tempts them that today they have so many fighters with a lot of arms, so much so that none

:of people can overcome them, and they are an undefeating army. The verse says

"... ,and said: ' Today none of people shall overcome you ..."

Then Satan adds that besides that, he is also their neighbour and so near to them that, at the necessary time, like a faithful sympathetic neighbor, he will withhold no :support from them. The verse continues saying

"... '.and I will be a protector for you ..."

But when the two armies encountered each other and the angels came to help the army of Unity, the infidels observed the power and steadfastness of the Muslims. Then, Satan turned back and shouted at them, saying that he hated them (the :infidels). The verse says

,But when the two hosts sighted each other ..."

:he turned upon his heels, and said

"... .Indeed I am quit of you '

Satan brought forth two reasons for his aweful turning back. The first reason was that :he said

"... .Verily I see what you do not see ..."

By this phrase, Satan meant that he saw the signs of triumph in the features of the believing Muslims, as well as the effects of Allah's support and angels' helps among .them

Satan added another thing, saying that he was afraid of the painful punishment of :Allah in the scene which he saw very near. The verse says

"... surely I fear Allah ..."

Allah's punishment is not such a simple thing that anybody can resist before it, but it is :certain that His retribution is sharp and severe. The verse says

".' and Allah is severe in retribution …"

****

Section ۷: Enemy Weakened by Allah

Point

Enemy’s trust in their strength – the destruction of Pharaoh’s people cited – Disbelievers the vilest of animals – Repeated violation of the Covenant – To observe .equity even in return for treachery of the enemy

۴۹- إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِى قُلُوبِهِم مَرَضٌ غَرَّ هَؤُلآءِ دِينُهُمْ وَمَن يَتَوَكَّلْ عَلَى اللّهِ فإِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

:Remember) when the hypocrites said, and those in whose hearts was a disease) “ .۴۹

’.Their religion has deluded them ‘

”.But whoever puts his trust in Allah, then Allah is indeed the Mighty, the Wise

Commentary: verse ۴۹

The persons who apparently express that they have believed in Islam but inwardly :they hesitate about it are those who carry a disease in their hearts. The verse says

,Remember) when the hypocrites said) “

”… :and those in whose hearts was a disease

Some commentators have said that there were several young men from Quraysh in Mecca who embraced Islam, and then, their fathers put them in prison. They were: Qays-ibn-Walīd-ibn-Muqayrah, ‘Ali-ibn-‘Ummayit-ibn-Khalf, ‘Ās-ibn-Munbih, Hārith- -ibn-Zam‘ah, and Abū-Qays-ibn-Fākihat-ibn

Muqayrah. As soon as they saw the small number of the Muslims in war, they said that those people were prouded of their religion and, disregard the large crowd of pagans .there, they had been deceived by the Prophet (p.b.u.h.) and they came to fight

”... ’.Their religion has deluded them ‘ ...“

Then Allah states the following phrase, meaning that they themselves were deluded. :The verse says

”.But whoever puts his trust in Allah, then Allah is indeed the Mighty, the Wise ...“

That is, whoever delivers his affairs to Allah (s.w.t.) and trusts in Him while he tries to please Him by his good behaviour, Allah (s.w.t.) helps him and prepares the means of victory for him. The reason is that Allah is Mighty and Wise, and the one who refuges .to Him will be secured by His mightness and wisdom

****

۵۰- وَلَوْ تَرَى إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلآئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ

۵۱- ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيكُمْ وَأَنَّ اللّهَ لَيْسَ بِظَلاَّمٍ لِّلْعَبِيدِ

۵۰. " And had you seen when the angles take away the souls of those who disbelieve,

smiting their faces and their backs (and saying):

' Taste the punishment of the burning '. "

۵۱. " This is for what your hands have sent ahead, and that Allah is not unjust unto the servants. "

Commentary: verses ۵۰-۵۱

The verse indicates that were you to see when the angles take away the infidels, striking their faces and their backs, you would surprise. The objective meaning is the dead bodies of those who were killed in the Battle of Badr. The verse says:

" And had you seen when the angles take away the souls of those who disbelieve,

smiting their faces and their backs (and saying):

' Taste the punishment of the burning '. "

It has been said that a man came to the Prophet of Islam (p.b.u.h) and said that he had seen a trace on the back of Abūjahl which was like the trace of a horseshoe. The Prophet (p.b.u.h.) said that it had been the trace of the smiting of the angles.

Mujāhid had narrated that once a man told the Prophet (p.b.u.h.) that as soon as he decided to smite one of the

polytheists, he fell dead. The Prophet (p.b.u.h.) said that the angels had attacked the pagan before he started.

The angels tell the infidels that after this punishment there is another chastisement waiting them which is more burning and more blazing.

Some commentators have said that, on the day of the Battle of Badr, the angels had some arms made of iron. When they struck them on the polytheists, a fire burned their wounds, and the purpose of the phrase: ' taste the punishment of the burning ' is this very meaning.

****

This retribution they are involved with is for the evil manner they showed from themselves in this life.

The reason why the verse says: ' This is for what your hands have sent ahead ', is that most of actions are done by the hands. The purpose here is their crimes, faithlessness, and sins. The verse says:

" This is for what your hands have sent ahead, and that Allah is not unjust unto the servants. "

Allah (s.w.t.) punishes the servants as much as they are deserving to, not more than that.

However, it is clearly understood from this verse that Allah does not punish anyone without having any sin, or for the sin another person has committed, because it is unjust. So, Allah seriously negates cruelty and injustice from Himself, when He says:

"...and that Allah is not unjust unto the servants. "

****

۵۲- كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللّهِ فَأَخَذَهُمُ اللّهُ بِذُنُوبِهِمْ إِنَّ اللّهَ قَوِیٌّ شَدِيدُ الْعِقَابِ

۵۲. " (O' Prophet! the manner of pagans of your time is also) like the manner of Pharaoh's clan and

those before them, they disbelieved in Allah's Signs,

so Allah seized them for their sins. Verily Allah is strong, severe in retribution."

Commentary: verse ۵۲

In this verse and its following couple of verses, the Qur'ān points to a constant Divine way of manner about clans and nations.

At first it addresses the Prophet (p.b.u.h.) and implies that the style and the state of the pagans of Quraysh is like that of Pharaoh's clan and the people who were before them. Those people rejected the Signs of Allah, therefore He punished them for their sins. The verse says:

" (O' Prophet! the manner of pagans of your time is also) like the manner of

Pharaoh's clan and those before them, they disbelieved in Allah's Signs, so Allah seized them for their sins. ..."

It is certain that Allah (s.w.t.) is Mighty, Omnipotent, and His retribution is severe. The verse says:

"...Verily Allah is strong, severe in retribution."

Thus, there were not only the Quraysh and polytheists and idolaters of Mecca who rejected the signs of Allah and showed obstinacy before the Truth and disputed with the true leaders of humanity, and then they were involved with the retribution of their sins, but also this is a permanent Divine Law.

۵۳- ذَلِکَ بِأَنَّ اللّهَ لَمْ یَکُ مُغَیِّراً نِعْمَهً أَنْعَمَها عَلَی قَوْمٍ

حَتَّی یُغَیِّرُوا مَابِأَنْفُسِهِمْ وَأَنَّ اللّهَ

سَمِیعٌ عَلِیمٌ

۵۳. "That is because Allah does not change a blessing He has bestowed on a people ,unless they change what is in their own selves

".and Allah is All-Hearing, All-Knowing

Commentary: verse ۵۳

Then, by mentioning the basic root of the subject, the Qur'ān makes this matter more clear. It implies that all of these are for that Allah does not alter whatever blessing He bestows on a people unless those people themselves alter their own conditions, and, of course Allah is aware of everything. The verse says:

"That is because Allah does not change a blessing He has bestowed on a people ,unless they change what is in their own selves

".and Allah is All-Hearing, All-Knowing

In other words, the graces and blessings of Allah (s.w.t.) are infinite, common, and general, but they reach people due to their eligibilities, suitabilities and competencies. When people utilize the blessings of Allah (s.w.t.) as a means for reaching unto their perfection, and show gratitude for them, which is the correct usage of them, Allah makes His blessings fixed and increased. But, when these blessings are used as a

,means for disobedience, injustice, mischief, and ingratitude

.He may take them back or changes them into some afflictions and calamities

Thus, alteration of the bounties and blessings always depend on our own selves, else .the blessings and merits of Allah are ceaseless

An Islamic tradition indicates that nothing can change the Divine blessings like what injustice does, since Allah hears the complaints of the oppressed. (At-Tafsīr-ul-(Furqān

****

۵۴- كَدَأْبِ ءَالِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ

فَاهْلَكْنَاهُم بِذُنُوبِهِمْ وَأَغْرَقْنَآ ءَالَ فِرْعَوْنَ

وَكُلٌّ كَانُوا ظَالِمِينَ

۵۴. " Like the manner of Pharaoh's clan and those before them, they denied the Signs of their Lord,

so We destroyed them for their sins, and We drowned pharaoh's clan, and all of them were unjust."

Commentary: verse ۵۴

Following this aim, the Qur'ān refers again to the state of some rich persons like the clan of Pharaoh and some groups of people from among former nations. It implies that the manner and worship of idolaters, concerning the change of blessings and facing with the severe retributions, is like the manner and circumstances of the people of Pharaoh and the people before them. The verse says:

" Like the manner of Pharaoh's clan and

those before them, ..."

They also rejected the Signs of their Lord which were sent down with the aim of their guidance, reinforcement, and felicity.

"... they denied the Signs of their Lord, ..."

Therefore, the Lord destroyed them, too, for their own sins. The verse continues saying:

"... so We destroyed them for their sins, ..."

And Allah drowned Pharaoh's clan in the waves of the sea. The verse remarks:

"… ,and We drowned Pharaoh's clan…"

All of those people were unjust and cruel, both to themselves and to others. The verse concludes:

"…and all of them were unjust."

****

۵۵- إِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّهِ الَّذِينَ كَفَرُوا فَهُمْ لاَيُؤْمِنُونَ

Verily the worst of animals in Allah's sight are those who disbelieve, so they will " .۵۵
".not have faith

Commentary: verse ۵۵

In verse No. ۲۲ from the current Sura, the meaning of the Qur'ānic phrase /šarr-ad-dawābb/ (the worst of animals) was introduced as ' those who do not contemplate ', :while here, in this verse, they are defined as ' those who disbelieve '. The verse says

Verily the worst of animals in Allah's sight are those who disbelieve, so they will not "
".have faith

So, the origin of infidelity is the absence of right intellect. The Qur'ān considers the feature of humanity of man in wisdom and belief, so that if he does not contemplate or paves the way of infidelity, he will be out of the circle of humanity. Thus, a true .human, indeed, is the one who is wise and has Faith

It is possible that a disbeliever has a title and rank with the people of his society, but .he is ' the worst of animals ' in the sight of Allah

It is cited in some commentary books that the referent of a concept of this verse is .the Jews, but this idea does not harm the generality of the concept of the verse

However, those who hear the call and invitation of prophets, and do not show any positive reflection to it, are

.' the worst of animals '

****

۵۶- الَّذِينَ عَاهَدتَّ مِنْهُمْ ثُمَّ يَنقُضُونَ عَهْدَهُمْ فِى كُلِّ مَرَّهٍ وَهُمْ لايَتَّقُونَ

Those with whom you made a covenant, then they break their covenant every “ .۵۶ ”.time, and they are not pious

Commentary: verse ۵۶

The agreement of the Jews with the Prophet (p.b.u.h.) was that they should not help pagans and not try to hurt the Muslims. But those groups of the Jews broke their .promise and for the Battle of Jandaq they helped pagans by selling them arms

.Therefore, breach of promise is not consistent with humanity

But breach of promise is the style of infidels. Faithfullness and chivalry are necessary :to piety. The verse says

Those with whom you made a covenant, then they break their covenant every time, “ ”.and they are not pious

Some Islamic traditions indicate that he who breaks promise is a hypocrite, although (he establishes prayers and observes the fast. (At-Tafsīr-ul-Burhān

****

۵۷- فَإِمَّا تَثْقَفَنَّهُمْ فِى الْحَرْبِ فَشَرِّدْ بِهِم مَنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُونَ

So, when you confront them in war, (by punishing them) scatter the ones " .۵۷

".behind them so that they might be admonished

Commentary: verse ۵۷

The Qur'ānic term /taθqafannahum/ is derived from the Arabic word /θaqifa/ which means 'to understand something quickly and carefully'. Then the word mentioned in the above-mentioned verse means that 'when you encounter infidels in war, you .'should face them very vigilantly in order not to be seized unawares

The Arabic word /taŝrīd/ means ' to cause insecurity, anxiety ' and ' to disperse '. Thus, the phrase means that you should attack the enemy in a manner and with a martial plan that their supporters out of the scene, and the forces behind them, become so terrified that they do not think of invasion and continuation of supporting them any .more

:The verse says

So, when you confront them in war, (by punishing them) scatter the ones "

".behind them so that they might be admonished

Islam is a religion of kindness and mercy, yet it does not tolerate treachery, breach of promise, and disturbance of the regularity and security. Then, infidels should be .punished so violently that they relinguish attacking you again

****

Section ۸: Muslims prepared against enemies

Point

Muslims should be prepared to meet the enemy in any number

Muslims to be always prepared to meet the enemy in any number – Peace to be always the object of the fight –Unity, a Divine Gift – Allah's help promised against the .deception from the disbelievers

۵۸- وإِمَّا تَخَافَنَّ مِن قَوْمٍ خِيَانَةً فَانبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ

إِنَّ اللّهَ لاَيُحِبُّ الْخَآئِنِينَ

۵۹- وَلا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لايُعْجِزُونَ

۵۸. " And if you fear treachery from a people, break off (the covenant) with them in like .manner

".Verily Allah does not like the treacherous

۵۹. " :And let not those who disbelieve suppose that they have excelled (the Muslims) ".(verily they shall not weaken (you

Commentary: verses ۵۸–۵۹

The Qur'ānic term /'anbiŏ/is derived form /nabaŏa/ which means ' to throw '. Here it means: 'then throw their covenant back to them '. That is, from before they should announce and cancel the covenant so that they would not be seized unawares and .you, too, would not have acted cowardly

The holy phrase /'alā sawā' /either means ' behaving correspondingly ', viz. in the same manner that they think of plotting and breaching promise, you may cancel the covenant, too. Or, it means the clear canceling of the covenant, or having a just (behaviour toward the enemy. (Al-Mizām

The verse is about the situation where there are some evidences upon the enemy's plot for invasion. So, in order to avoid it, precedence in canceling the covenant should .be performed

The performance of canceling the covenant is just when behaving correspondingly. :The verse says

And if you fear treachery from a people, break off (the covenant) with them in like " ".manner. Verily Allah does not like the treacherous

****

And take the control of everything so vigorously that infidels do not think that they :have preceded you. The verse says

And let not those who disbelieve suppose that they "

"... :(have excelled (the Muslims

:But, infidels can not gain anything through treachery. The verse continues saying

".(verily they shall not weaken (you..."

****

۶۰- وَأَعِدُّوا لَهُم مَااسْتَطَعْتُم مِن قُوَّةٍ وَمِن رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللّهِ وَعَدُوَّكُمْ وءَاخَرِينَ مِن دُونِهِمْ لاتَعْلَمُونَهُمُ اللّهُ يَعْلَمُهُمْ

وَمَا تُنْفِقُوا مِن شَیْءٍ فِی سَبِیلِ اللّهِ یُوَفَّ إِلَیْکُمْ

وَأَنْتُمْ لاتُظْلَمُونَ

۶۰. " And prepare against them whatever you can of

(military) power and of war-horses,

to frighten thereby the enemy of Allah,

and your enemy, and others besides them,

whom you do not know (but) Allah knows them.

And whatever things you spend in the way of Allah shall be repaid to you in full,

and you will not be dealt with unjustly. "

Commentary: verse ۶۰

Increase of War Power and Its Aim!

Adapting to the former instruction upon Islamic Struggle, in this verse the Qur'ān points to an important principal which must be observed by Muslims in different ages. This principal is the necessity of enough war preparation against the enemy.

At first, it says:

" And prepare against them whatever you can of (military) power and of war-horses, ..."

That is, do not wait until the enemy attacks you and then make yourselves prepare to fight. You should be prepared

.enough from before to stand against the probable attacks of the enemy

The concept of the verse is so vast that it quitely adapts to any time and any place. If this great Islamic instruction which says: " And prepare against them whatever you can of (military) power ..." is preached as a common motto everywhere and all Muslims apply it in their own lives, whether they are young or old, educated or uneducated, writer or speaker, soldier or officer, farmer or merchant, it will be .enough to make amends their retardation

Practical life of the Prophet of Allah (p.b.u.h.), as well as the great leaders of Islam, also show that they never neglected any opportunity of fighting against their enemies. They would not disregard any matter, small and great, about supplying arms and personals, encouraging their soldiers, choosing a suitable camping-place, deciding on a proper time for attacking the enemy, and utilizing all kinds of military .methods

Next to the statement of this instruction, the Qur'ān points to the logical and manly aim of this subject. It implies that the aim is not that you mow the nations of the world, and even the people of your own community, by kinds of destructive arms. You should not spoil the towns and lands, or take in possession the properties and lands of others, or expand the principals of slavery and colonialism in the world. But, the aim is that by these means you frighten the enemy of Allah (s.w.t.) and those who are the :enemy of yours. The verse continues saying

"... ,to frighten thereby the enemy of Allah, and your enemy ..."

The reason of it is that usually most of the enemies of the truth do not pay attention to the logical statements and human

.principals. They do not understand anything but the logic of force

Then, the Qur’ān adds that in addition to these enemies, whom you know, you have some other enemies whom you do not know, but Allah knows them, and with the increase of the military preparation in yourselves they may fear and return back. The :verse says

”... .and others besides them, whom you do not know (but) Allah knows them...“

This statement contains an instruction for the Muslims of today, too. It implies that Muslims should not lay emphasis only on their known enemies and confine their preparation to the limit of struggling before them. They should also consider their probable enemies who are in potency, and prepare the utmost power and necessary .forces they can

Finally, the Qur’ān points to another important matter. It implies that preparing power, forces, enough military instruments and different means of defence need a financial source. Therefore, it commands Muslims to supply this capital through a general cooperation. They must know that whatever they spend in this way they have .spent it in the way of Allah, and it will not be decreased

:The verse says

”... ,And whatever things you spend in the way of Allah shall be repaid to you in full...“

Equal to all that they give and, even more than that, will be repaid to them so that no :injustice will be dealt with them. The verse ends as follows

” .and you will not be dealt with unjustly...“

:Explanations

This verse is an instruction upon the Muslims to be prepare before the enemy from all points of view. They are commanded to supply any kind of arms and possibilities, to utilize all means and methods of propagation, even mottoes and poems, that may .cause the fright of infidels from the military power of Muslims

When the Prophet (p.b.u.h.) was informed that a new weapon had been made in .Yemen, he sent someone to Yemen to supply it

It is narrated from the Prophet (p.b.u.h.) that by means of an ' arrow ' three persons will be sent into Paradise: its constructor, the one who prepares it, and the person who throws (it toward the enemy of Allah). (Tafsīr-i-Furqān, narrated from Ad-Dur-ul-.(Manthūr

In Islam, financial winning and losing in the races of shooting, and horsemanship, .have been counted permissible in order that military preparation might be supplied

It is not such that everywhere logic and discussion are enough and effective, but .sometimes enforcement and power should come in the scene, too

That is why Muslims should always supply the most advanced military possibilities for the defence in such a manner that nothing may be neglected, whether they are of the kinds of political and material power, or the possibilities of propaganda and .precausions

In Islam, all people are soldiers and general mobilization is necessary. It is also necessary to cast terror into the hearts of the enemies. A tradition indicates that even by tinging the

beard do frighten the enemy, so that they do not say the Islamic troop is old. (At-Tafsīr-ul-Furqān, narrated from Man-lā-Yahduruhul-Faqīh)

However, the war-horses are those horses which are kept ready and fed sufficiently in stables, not those which are left free.

****

p: ۲۹۸

۶۱- وإِن جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللّه

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(And if they incline to peace, then you (too “ .۶۱

”.incline to it and put your trust in Allah; verily He is the All-Hearing, the All-Knowing

Commentary: verse ۶۱

This verse discusses about peace with the enemy and it makes this fact more clear. It :says

”... And if they incline to peace, then you (too) incline to it “

And, since, at the time of signing the treaty of peace, men often involve with doubts and hesitations, it commands the Prophet (p.b.u.h.) that he does not hesitate in accepting the suggestion of peace when its conditions are logical, wisely, and justly. He is ordered to trust in Allah, because He both hears their debates and is aware of .their intentions

:The verse continues saying

”.and put your trust in Allah; verily He is the All-Hearing, the All-Knowing ...“

****

۶۲- وإن يُرِيدُوآ أَن يَخْدَعُوکَ فإِنَّ حَسْبَکَ اللّهُ هُوَ الَّذِی أَیَّدَکَ بِنَصْرِهِ وَبِالْمُؤْمِنِینَ

.And if they intend to deceive you, Allah is indeed sufficient for you " .۶۲

".It is He Who strengthened you with His help and with (the support of) the believers

Commentary: verse ۶۲

If the leader of Muslims is certain of the enemy's trickery around the peace, the situation changes. But, in the case of the existence of probable of good intention, it .should be vigilantly accepted

Some Islamic traditions indicate that ' the Prophet's support performed by the .(.believers ' has been rendered into his support performed by Haḍrat Ali (a.s

Also Ibn-i-'Asākir narrates from 'Abū-Hurayrah that, it is written on the 'Arsh: " There is no good but I, (and) there is no partner for Me. Muhammad (p.b.u.h.) is My servant and My Messenger. I supported him by Ali ". This is the same thing that Allah says in (this verse. (Tafsīr-ul-Furqān, taken from Durr-ul-Manthūr, vol. ۳, p. ۱۹۹

:The verse says

.And if they intend to deceive you, Allah is indeed sufficient for you"

It is He who strengthened you with His help and with

".the support of) the believers)

It is understood from this verse that Muslims should accept the suggestion of peace in order that they would not be

.introduced as ‘the seekers of war’, but they must be vigilant not to be deceived

If we do our duties accordingly, we must not be afraid of difficulties, since Allah solves .the difficulties

It is He Who strengthened you with His help and with (the support of) the … “ ”.believers

****

۶۳- وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِی الأَرْضِ جَمِيعاً مَآ أَلَّفْتَ بَيْنَ

قُلُوبِهِمْ وَلَكِنَّ اللّهَ أَلَّفَ بَيْنَهُمْ

إِنَّهُ عَزِيزٌ حَكِيمٌ

.And He caused affection between their hearts " .۶۳

,Had you spent all that is in the earth

you could not have caused affection between their hearts, but Allah caused affection ;between them

".verily He is the Mighty, the Wise

Commentary: verse ۶۳

The verse, addressing the Prophet (p.b.u.h.), implies that these sincere believers who have gathered around you, and refrain no sacrifice to offer you, formerly were some scattered people, enemy with each other. Then Allah showered the light of guidance upon them and created love and affection between them so intensively that if you spent the whole wealth from over the earth you could not wipe out the grudges of the .Age of Ignorance from their hearts

But, through the way of good device and by Islam, Allah created love and affection between them. The deeds of Allah are all done wisely and for common good. This very thing is one of the great miracles that the Prophet of Allah (p.b.u.h.) was sent to a people that, before Islam, if one of them was given a slap in the face, for its sake the fire of some fights would be lit and so much blood would be shed. But, through the way of Faith, all those enmities and deeds done contumaciously disappeared and love and understanding

substituted them. They became so faithful that they would not refuse killing father, son and brother for the sake of their Faith. Allah announces that He has done this :work Himself. The holy verse says

,And He caused affection between their hearts. Had you spent all that is in the earth "

you could not have caused affection between their hearts, but Allah caused affection ;between them

".verily He is the Mighty, the Wise

****

p: ٣٠٣

۶۴- يَآ أَيُّهَا النَّبِيُّ حَسْبُکَ اللّهُ وَمَنِ اتَّبَعَکَ مِنَ الْمُؤْمِنِينَ

".O Prophet! Allah suffices you, and the believers who follow you " .۶۴

Commentary: verse ۶۴

A group of the Jews of Banī-Qurayzah and Banī-Nadīr falsely suggested to help the Prophet (p.b.u.h.). The above holy verse was revealed saying that the believers were .sufficient for him

In 'Fadā'il-us-Sahābah', a book written by Hāfiz-'Abū-Na'īm, a famous Muslim scholar, it is cited that the objective meaning of ' the believers ', mentioned in this (verse, is Ali-ibn-Abī-Tālib (a.s.).(۱

Allah, the Prophet (p.b.u.h.), and the believers are wholly the basis of the Islamic system. In an Islamic society, the leader is appointed with the Divine criterions. His .law is originated from revelation, and people are obedient to the leader and the law

Obedience accompanied with Faith is a value, while obeying the leader without having :Faith, or having Faith without following the leader is useless. The verse says

O Prophet! Allah suffices you, and the believers "

".who follow you

****

Al-Qadīr, vol. ۳, p. ۵۱ ۱ -۱

Section ۹: Muslims should be prepared for all Eventualities

Point

Muslims to be ready to meet all eventualities – The triumph of lesser number of the Muslims over the manifold

– strength of the enemy prophesied – Law regarding taking war captives

.To be always guarded against evil and fearing Allah

۶۵- يَآ أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِن يَكُن مِنكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِنكُم مِائَةٌ يَغْلِبُوا أَلْفاً مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لاَيَفْقَهُونَ

۶۵. "O Prophet! Urge on the believers to fight. If there be of you twenty patient (steadfast men), they shall overcome two hundred, and if there be of you a hundred ((steadfast ones,

,they shall overcome a thousand of those who disbelieve

" .for they are a people who do not understand

Commentary: verse ۶۵

This verse negates the equilibrium of forces in figure. It emphasizes on the spirit, Faith and perseverance with patience. So, in order that no one supposes that the triumph of twenty fighters before two hundred ones is an exaggeration, it repeats .that one hundred strivers may win one thousand fighters, if they are believers

p: ۳۰۵

In the early battles of Islam, there have never been any statistic equilibrium. In the Battle of Badr, there were three hundred and thirteen believers in front of one thousand infidels. In Uhud, seven hundred Muslims fought against three thousand fighters. In the Battle of Khandagh, three thousand strivers struggled before ten thousand enemies. In Mūtah, there were ten thousand Muslims in front of one .hundred thousand pagans

One of the duties of an Islamic leader is to encourage people to Holy Struggle. The function of the statement of the commander before military activities is very .effective

:Therefore, in wars and Holy Struggles, propagation is necessary. The verse says

"... .O prophet! Urge on the believers to fight "

The definite factor in the battlefields of Muslims is Faith and perseverance with .patience, not the number of strivers alone

That was why, at the beginning, under the command of Holy Struggle, the army of :Islam, which was one tenth of that of the enemy, won the battle. The verse says

,(If there be of you twenty patient (steadfast men ..."

,(they shall overcome two hundred, and if there be of you a hundred (steadfast ones

they shall overcome a thousand of those

"... ,who disbelieve

The soldier of Islam should have these three qualities: Faith, patience, and vigilance. The Qur'ān qualifies ' the believers ' with patience, while about the disbelievers, the :verse says

" .for they are a people who do not understand..."

****

۶۶- الأنَ خَفَّفَ اللّهُ عَنكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفاً فَإِن يَكُن مِنكُم مِّئَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِن يَكُن مِنكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ

بِإِذْنِ اللّهِ

وَاللّهُ مَعَ الصَّابِرِينَ

۶۶. " Now Allah has lightened it for you, and He knows that there is weakness in you.

(So, if there be of you a hundred patient (steadfast men),

they will overcome two hundred; and if there be of you a thousand, they will overcome two thousand by the

leave of Allah; and Allah is with the patient

(steadfast ones)."

Commentary: verse ۶۶

The purpose of 'weakness', mentioned in the verse, is weakness in Faith and spiritualities, because the troops of Islam had not become decreased from the point of physical strength and number when they defeated.

In this verse, and the verse before it, the Qur'ān points to three spiritual aspects which are the factors of victory, the absense of which is a preparation for defeat; they are: patience, Faith, and vigilance.

Thus, the main function in victory is by the leave and Will of Allah, else, in the Battle of Hunayn, where there were so many fighters, Muslims defeated and ran away.

The verse says:

.Now Allah has lightened it for you, and He knows that there is weakness in you “

,(So, If there be of you a hundred patient (steadfast men

they will overcome two hundred; and if there be of you a thousand, they will

”... ;overcome two thousand by the leave of Allah

However, the patient are loved by Allah and they are in His refuge. The verse ends as :follows

”.(and Allah is with the patient (steadfast ones ...“

****

۶۷- مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُ أَسْرى حَتّى يُثْخِنَ فِى الاَرْضِ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللّهُ يُرِيدُ الاَخِرَة

وَاللّهُ عَزِيزٌ حَكِيمٌ

It is not (fit) for any prophet to have captives unless he has thoroughly triumphed “ .۶۷

,in the land. You desire the transitory world

”.while Allah desires (for you) the Hereafter; and Allah is the Mighty the Wise

Commentary: verse ۶۷

Allah has allowed no prophet to take the members of the enemy as captives and to keep them as pledge in order to take money from them, or hold them under obligation and let them go; unless that he exaggerates in killing the heathens and destroying them so that it becomes as a warning to others and that he gains authority. The verse :says

It is not (fit) for any prophet to have captives unless he has thoroughly triumphed in “ ”... .the land

The next phrase of the verse addresses the Muslims, not the Prophet (p.b.u.h.), because their desire was that they could take money from the captives and let them go. The purpose is that, in the first battle, i.e. the Battle of Badr, before gaining .authority on the earth, they took ransom

The Arabic phrase: /‘arad-ad-dunyā/ means the property of the world which is :something vanishable. The verse continues saying

”... ,You desire the transitory world...“

You pursue the wealth of the world while Allah desires the rewards of the Hereafter :for you. The verse says

”... ;while Allah desires (for you) the Hereafter...“

The helpers of Allah will never be defeated, and verily Allah acts wisely; then, do perform whatever He commands you, so that you enjoy the help of Allah. The verse :ends

”.and Allah is the Mighty the Wise...“

****

p: ٣١٠

۶۸- لَوْلاَ كِتَابٌ مِنَ اللّهِ سَبَقَ لَمَسَّكُمْ فِيمآ أَخَذْتُمْ عَذَابٌ عَظِيمٌ

۶۹- فَكُلُوا مِمَّا غَنِمْتُمْ حَلاَلاً طَيِّباً وَاتَّقُوا اللّهَ

إِنَّ اللّهَ غَفُورٌ رَحِيمٌ

۶۸. " Had it not been for a prior ordinance from Allah, there would have fallen you

a great chastisement for what you had taken to (improperly)."

۶۹. " Eat then of what you have acquired in war as booty, (which is) lawful and good;

and be in awe of Allah; verily Allah is Forgiving, Merciful."

Commentary: verses ۶۸-۶۹

Once more in this verse the Qur'ān reprimands and scorns those who put into danger the important social interests for their own fleeting financial gains. It says:

" Had it not been for a prior ordinance from Allah, there would have fallen you

a great chastisement for what you had taken to (improperly)."

But, as it was mentioned in some other verses of the Qur'ān before, Allah's way of treatment is that, at first He explains the ordinances, then there will be His punishment for the disobedients of them.

In the second verse, the Qur'ān refers to another ordinance of the ordinances concerning captives of war, and points to the question of ransom.

After the time when the Battle of Badr was ended and some captives were taken, a group of Ansār (the Helpers) told the Prophet (p.b.u.h.) that they had killed seventy pagans and had kept seventy of them in captive, all of whom were from his tribe and, in fact, they were his captives. They asked the Prophet (p.b.u.h.) to remit those captives to them so that they could take ransom from them for their emancipation. When the Prophet (p.b.u.h.) was waiting for the descent of revelation in this regard, the verse was revealed and the permission of taking ‘ ransom ’ for their emancipation .was issued

However, the verse lets Muslims use this spoil of the war, (i.e. the amount they used :to take for emancipating captives). It says

,Eat then of what you have acquired in war as booty “

”... ;which is) lawful and good)

This sentence may have a vast meaning, and, besides the subject of ‘ ransom ’, it .encompasses other booties, too

Then, it commands them to be Godwary and to avoid disobeying Allah. The verse :continues saying

” ;and be in awe of Allah...“

This meaning refers to the fact that these kinds of booties being lawful should not cause that the aim of strugglers in battlefields to be gathering spoils of war or taking some captives for ransom, and if formerly they had such disgraceful intentions in .mind, they must leave them out now

At the end of the verse, the Qur’ān promises remition and forgiveness about the past :when it says

”.verily Allah is Forgiving, Merciful ...“

****

Section ۱۰: Captives of War

Point

Captives of war to be released – Help to those who did not migrate nor endeavoured – in the way of Allah not incumbent upon the Muslims

.Position of those who believed, migrated and endeavoured in the way of Allah

۷۰– يَآ أَيُّهَا النَّبِيُّ قُل لِمَن فِى أَيْدِيكُم مِنَ الاَسْرَى إِن يَعْلَمِ اللّهُ فِى قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّآ أُخِذَ مِنكُمْ وَيَغْفِر لَكُمْ

وَاللّهُ غَفُورٌ رَحِيمٌ

۷۰. “ O Prophet! Say to the captives in your hands: ‘ If Allah knows any good in your ,hearts

,He will give you better than what has been taken away from you

”.and He will forgive you; and Allah is Forgiving, Merciful

Commentary: verse ۷۰

In the occasion of revelation of the verse, it has been cited that ‘Abbās, ‘Aqīl, and Nufil were captured as captives of war in the Battle of Badr. By taking ransom, the Prophet (p.b.u.h.) emancipated them, and they embraced Islam. Later, the money which was (taken as their ransom was returned to them, too. (Tafsīr-i-Nūr-uth-Thaqalayn

Most commentary books indicate that in the Battle of Badr some Muslims said that: for observing the respectability of the

Prophet (p.b.u.h.), 'Abbās, the Prophet's uncle, should not be taken ransom from. The Prophet (p.b.u.h.) said: " By Allah, I do not renounce a dirham (a silver coin) of it." Then, the Prophet (p.b.u.h.) told his uncle: " You are wealthy; then pay ransom for yourself and for your brother's son, 'Aqīl." 'Abbās said: " If I pay ransom, I will become empty of money." The Prophet (p.b.u.h.) answered: " You can spend out of money you have in Mecca with your wife, 'Umm-ul-Fadl." 'Abbās said: " None knew this matter. I understood that you are truly a prophet." And, at once, he became a Muslim at his .presence

:In the Islamic system, there are three choices of designs for war captives

١- Emancipating them without ransom; like what happened in the conquest of Mecca, .where no captive was taken

٢ - Emancipation of captives of war by taking ransom in cash, or by exchange of .captives

٣ - Keeping captives under the control of Muslims in order to hinder the enemy of Islam to be strengthened, and to teach Islam gradually to them both, maybe they be .guided to it

Choosing either of these three choices to be practically acted is in the authority of the .Islamic judge

Captives must be treated in such a manner that it prepares them to be guided. Thus, the aim of war is guiding people and defeating the illegitimate ruler, not slaughtering, .spoiling, taking captives and taking ransom

:That is why preaching and guiding captives is necessary. The verse says

"... :O Prophet! Say to the captives in your hands "

:And, the true ' good ' is Faith. The holy verse continues saying

If Allah knows any good in your hearts, He will give you better than what has been …“ ;taken away from you, and He will forgive you

”.and Allah is Forgiving, Merciful

****

۷۱– وإن يُرِيدُوا خِيَانَتَکَ فَقَدْ خَانُوا اللّهَ مِن قَبْلُ فَأَمْکَنَ مِنْهُمْ

وَاللّهُ عَلِيمٌ حَکِيمٌ

.۷۱ " And if they intend to betray against you, then they have been betraying Allah from before, but He gave (you) power over them;

and Allah is All-Knowing, All-Wise.

Commentary: verse ۷۱

Muslims should neither treat the troops of the enemy with one hundred percent of suspition, nor in a full favourable opinion. There should be neither a bare harshness nor a mere kindness, but they should be alert, confident in Allah, decisive, and merciful.

The manner of enemies is always treacherous. The verse says:

" And if they intend to betray against you, then they have been betraying Allah from before, ... "

But Allah is right and legitimate, and gives triumph to His adherents. The verse continues saying:

"... but He gave (you) power over them; ..."

Allah is aware of the enemies' intentions, and in the commandments which He issues, He is the Wise and the Controller of common interest. The verse says:

"... and Allah is All-Knowing, All-Wise. "

****

۷۲- إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِی سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا أُوْلَئِكَ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ

وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِن وَلاَيَتِهِم مِن شَیْءٍ حَتَّی يُهَاجِرُوا وَإِنِ اسْتَنْصَرُوكُمْ فِی الدِّينِ فَعَلَيْكُمُ النَّصْرُ

إِلاَّ عَلَی قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِيثَاقٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

۷۲. " Verily those who believed and migrated and strove with their properties and

their selves in the way of Allah, and those who gave shelter and helped (the strivers),

those are friends one of another.

And those who believed but they did not migrate, you have not any friendship towards them until they migrate.

Yet if they ask your help for (the sake of) religion, then it is your duty to help (them), save against a people with whom you have a treaty;

and Allah sees all that you do. "

Commentary: verse ۷۲

Those who had Faith and, for the love of Allah and Messenger, separated from their homes and relations, i.e. they migrated from Mecca to Medina, and those who gave shelter to the Emigrants and helped them in war against their enemies, i.e. Ansār (the Helpers), inherit each other. The Emigrants and the Helpers inherited from each other because

of the brethren contract they concluded from the beginning with each other until the time when this matter was abrogated by Sura Al-‘Anfāl, No. ٨, verse ٧٥, which says: “... .”...and the blood relatives are nearer to each other

If the believers who did not migrate ask you to help them for the sake of the religion of Allah against infidels, you should help them, except for the group of infidels who have concluded the agreement of non-opposition with you. In this case you can not :help the Muslims in war against them. The verse says

Verily those who believed and migrated and strove with their properties and “

,(their selves in the way of Allah, and those who gave shelter and helped (the strivers

.those are friends one of another

And those who believed but they did not migrate, you have not any friendship towards .them until they migrate

Yet if they ask your help for

the sake of) religion, then it is your duty to help (them), save against a people with) ;whom you have a treaty

”.and Allah sees all that you do

****

۷۳- وَالَّذِینَ کَفَرُوا بَعْضُهُمْ أَوْلِیَآءُ بَعْضٍ إِلاَّ تَفْعَلُوهُ تَکُن فِتْنَهٌ فِی الاَرْضِ وَفَسَادٌ کَبِیرٌ

۷۳. "And (as for) those who disbelieve, they are friends one of another. If you do not so, there will be confusion in the earth and a greater mischief."

Commentary: verse ۷۳

The meaning of this verse is that Muslims should refrain from being friends of infidels and helping them, though they may be their close relatives. They should leave out their guardianship, too.

If you do not do what Allah (s.w.t.) has commanded you, there will appear a great confusion and a great mischief in the earth. That is, if you do not settle a relation of brotherhood between yourselves, and some of you do not take one another as guardians, even by inheriting from each other, and do not prefer the connection of Islam to the connection of relationship, nor cut off the communication between you and pagans, you will confront a great confusion and mischief in the earth. For, as long as Muslims are not untied before infidels, polytheism will remain and pagans will be bold upon Muslims and will call them towards infidelity.

The verse says:

"And (as for) those who disbelieve, they are friends one of another. If you do not so, there will be confusion in the earth and a greater mischief."

۷۴- وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِى سَبِيلِ اللّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا اُوْلَئِکَ هُمُ الْمُؤْمِنُونَ حَقّاً لَهُم مَغْفِرَةٌ وَرِزْقٌ کَرِیمٌ

۷۴. "And (as for) those who believed and migrated and strove in the way of Allah,

and those who gave shelter and helped, those are the believers truly;

for them is forgiveness and a noble sustenance."

Commentary: verse ۷۴

Then Allah refers again to the Emigrants and the Helpers (Ansār) and admires them. The verse says:

"And (as for) those who believed and migrated and strove in the way of Allah,

and those who gave shelter and helped, those are the believers truly; …"

The evidence of this statement is that they both emigrated, and helped the Muslims, and separated from their relatives, and also, by spending their properties for the sake of the religion of Allah, they proved their true Faith. The verse continues saying:

"… for them is forgiveness and a noble sustenance."

****

۷۵- وَالَّذِينَ ءَامَنُوا مِن بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُوْلَئِكَ مِنكُمْ وأَوْلُواْ الاَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِى كِتَابِ اللّهِ إِنَّ اللّهَ بِكُلِّ شَىْءٍ عَلِيمٌ

.۷۵ "And those who believed afterwards and migrated and

,strove with you, they are of you

and the blood relations are nearer to each other

".in the book of Allah; verily Allah knows everything

Commentary: verse ۷۵

The objective of the first part of the verse is those who believed after the first .Emigration, and they migrated, too

:The verse saying

"And those who believed afterwards and migrated and strove with you, …"

It is similar to the content of Sura Al-Hashr, No. ۵۹, verse ۱۰, which says: "And those who came after them …"

:The verse continues saying

"… they are of you, …"

This holy phrase means that they are like you and their judgement from the point of obligation of their friendship and helping them is the same as the judgement of yours, .although they believed and migrated after you

"…and the blood relations are nearer to each other…"

That is, relatives are in precedence when they inherit. In other words, when .inheriting, some of them are more deserve from some others of the relatives

This ordinance has been abrogated the heritage ordinance which had been issued .because of Emigration and helping

"... ;in the book of Allah..."

some of the commentators have said that the holy phrase "in the book of Allah" means in the ' Protected Tablet ', while some others have said that this holy phrase :here means

.' in the Qur'ān '

This holy verse can be taken as an evidence to the fact that whoever is nearer to the dead, from the point of relation, is more deserve to inheriting from him. The verse :ends as follows

".verily Allah knows everything..."

****

The End of Sura Al-'Anfāl

(Sura At–Taubah (Barā'at)No.۹ (۱۲۹ verses

:The Feature of Sura At–Taubah

This Sura, which is the ninth Sura of the Qur'ān, contains ۱۲۹ verses and has been revealed in the ninth year A.H. (anno Hejira). Some parts of the Sura were revealed before the Battle of Tabūk, some parts during the Battle, and other parts were .revealed after it

Regarding the Islamic literature, the most recorded known names of this Sura are ' At-Taubah ' and 'Al-Barā'at '. Since the subject of repentance of man and the return of the grace of Allah has repeatedly been referred to in this Sura, it has been called ' At-Taubah ', and for the fact that the Sura begins with the declaration of immunity .' towards idolaters, it has been named ' Al-Barā'at

The subject matters of this Sura are mostly related to the subject matters of Sura Al-'Anfāl. For this matter, some commentators, considering this Sura the continuation of that one, have said that, because of this circumstance, Sura At-Taubah has not needed to have the holy phrase Bismillāh-ir-Rahmān-ir-Rahīm. But, according to Sh'iah's belief, the traditions which have been received from Ahlul-Bayt (a.s.) denote that this Sura is independent and the absence of Bismillāh at its beginning is for its wrathful tone due to the idolaters. The holy phrase Bismillāh is an indication of mercy and security, while this Sura has been commenced with the declaration of immunity .towards perjured idolaters

For the importance of this Sura, the word of the Messenger of Allah (p.b.u.h.) is sufficient when he said: " The Suras Al-Barā't and Tauhīd were revealed accompanied ".with seventy thousand rows of the angels

****

(Sura At-Taubah (Al-Barā’at

Section ١: Immunity Declared

Point

Muslims no more liable to give amnesty to the enemy idolaters – Except to those who – were faithful to the covenant – Those who believe in Islam to be pardoned

.Idolaters to be given protection when they seek it

١- بَرَآءَةٌ مِنَ اللّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُم مِنَ الْمُشْرِكِينَ

This is a declaration of) immunity from Allah and) " .١

".His Messenger towards those of the polytheists with whom you made covenant

:Some Points Necessary to Be Noted

In the Islamic traditions, the name of this Sura has been introduced as ‘ Barā’at ’ - ١ and ‘ Taubah ’. This fact makes it clear that this Sura is not a part of Sura Al-’Anfāl, but .it is an independent one

The content of this Sura has a tone of indignation. For this reason it has begun - ٢ without the holy phrase Bismillāh. By this sign we understand that the holy phrase Bismillāh-ir-Rahmān-ir-Rahīm at the beginning of every Sura belongs to that very sura and is a part of it. Thus, this holy phrase has not been located as a ceremonial .phrase at the beginning of every Sura

The declaration of Barā’at (immunity) was for the infidels’ perjury which has been -۳ referred to in verses ۷ and ۸ of the current Sura. In Islam, the general law is that promises should be fulfilled, and as long as the opposite party is faithful to the treaty, it should be kept, too. Moreover, in that circumstance, it was for the reason of their weakness that the Muslims had to accept that treaty, else, the desire of the Muslims .was the destruction of idolism as rapidly as possible

:Some Details upon These Verses

In the eighth year A.H., Mecca was conquered, but the pagans still continued coming into Meccan to perform their worshipping rites which was, of course, a mixture of superstitions and aberrations. Among their customs it was seen that they used to give in charity the clothing with which they had circumambulated. Once it happened that a woman desired to perform some more circumambulations after finishing her first circumambulation, but, since she had no more clothes with her, she had to .circumambulate nakedly while people were watching her

That circumstance was not tolerable for the Prophet (p.b.u.h.) and the Muslims, who were in a very high degree of power. The Prophet (p.b.u.h.) was waiting for the command of Allah until when this Sura was revealed in Medina. The Messenger of Allah (p.b.u.h.) commissioned Abū-Bakr to convey some verses of it unto the people of Mecca. The Prophet (p.b.u.h.) chose him, maybe, for the reason that he was an old .man and people were not sensitive to him

But, after Abū-Bakr had left Medina towards Mecca, Angel Gobriel appeared to the Holy Prophet (p.b.u.h.) and brought a Message from Allah denoting that the recital of those verses of

the Qur’ān should be conveyed either by the Holy Prophet himself or by the one who is of him. As soon as the divine command was received, the Prophet (p.b.u.h.) called Hadrat Ali (a.s.) and instructed him to do it. He said: “ I am his and he is mine.” It was so that, in the midst of the way, Ali (a.s.) took away the verses from him and went into Mecca where he recited them unto the pagans.

The details of the recitation of the verses of this Sura by Ali (a.s.) are recorded in the books of the Sunnites, too. Some Prophet’s companions such as: Abū-Bakr himself, Ali (a.s.), Ibn-‘Abbās, ‘Anas-ibn-Mālik and Jābir-ibn-‘Abdillah ’Ansārī have narrated them and quoted them inside a lot of Islamic sources. (١)

Some of the Sunnite writers have tried to pretend this fact as an ordindary matter so that it would not be counted as a kind of privilege for Hadrat Ali (a.s.). They have considered the mission of recitation of the verses given to Ali (a.s.) as a manner of complying with his request, not as a privilege for him; while for complying with any one’s request, a safe mission might be given to him, not the recitation of the verses of declaration of Barā’at (immunity) from pagans, in the region of infidelity and by a person who had killed many of the idolaters in different wars and where a lot of the people were carrying his hatred in their hearts.

---

١ - ١ – Musnad Ahmad-I-Hanbal, vol. ٣, pp. ٢١٣ and ٢٨٣; and vol. ١ pp. ١٥١ and ٣٣٠ – Mustadrak Sahihayn, vol. ٣, p. ٥١ – Tafsīr-i-Al-Manār, vol. ١٠, p. ٥٧ – Tafsīr-i-Tabari, vol. ١٠, p. ۴۶ – Tafsīr-i-Ibn-I-Kathir, vol. ٢, pp. ٣٢٢ and ٣٣٣ – Ihghāgh-ul-Haghgh, vol. ۵, p. ٣۶٨ – Fadā’il-ul-Khamsah, vol. ٢, p. ٣۴٢ – The names of ٧٣ authors who have recorded this event in their commentary books, like Fakhr-i-Rāzī and ‘Ālūsī, are mentioned in Al-Qadīr, vol. ۶, p. ٣٣٨

When Allah commanded Moses (a.s.) to go toward Pharaoh in order to invite him to Unity, he (a.s.) said: " My Lord! Verily I killed one of them, so I fear lest they should slay me;".(١) Then he asked Him to send his brother Aaron with him as an aider. But, Ali (a.s.), who had killed a large number of the chiefs of pagans, went alone towards them and recited the verses of immunity unto them with the utmost calmness. This event happened in a sensitive place, i.e. Muna, where the site of the last lapidation was located near-by.

The subjects which were revealed and were announced unto pagans by Ali (a.s.) were as follows:

١-Acquittal declared, and treaties cancelled.

٢-The prohibition of pagans participating in Hajj from the following year.

٣-The prohibition of circumambulation around the Ka'bah in the state of nakedness.

٤-The prohibition of pagans entering the Sacred Mosque.

Commentary: verse ١

The holy phrase: " (This is a declaration of) immunity from Allah " indicates that this acquittal is from the side of Allah.

And the, phrase: " and His Messenger ", mentioned immediately after it, means that the strings of promises and treaties were cut off, respites were ended, and agreements were cancelled.

The addressee ' you ' in the sentence: " towards those of the polytheists with whom you made covenant " is both the Messenger of Allah (p.b.u.h.) and the Muslims. Thus, it

---

١- Sura Al-Qasas, No. ٢٨, verse ٣٣

means that they should declare immunity unto the polytheists between whom and them there was an agreement, because Allah (s.w.t.) and His Messenger (p.b.u.h.) are .quit of them

The objective meaning here is that Allah (s.w.t.) and His Messenger (p.b.u.h.) are quit of giving a promise to them and, after that, fulfilling it, because the polytheists who .made covenants with them broke their promises

If someone asks how it is permissible for the Prophet (p.b.u.h.) to break his promise, the answer is that it is permissible for the Prophet (p.b.u.h.) to break his promise by :one of the following ways

The fulfilment of the promise was conditioned that there would not come any other (١ command from Allah, the Exalted, upon it, and since there came down a revelation instructing that there would remain no covenant thereafter, the Messenger of Allah .(p.b.u.h.) broke the covenant

Since treachery and perjury was made manifest from the side of idolaters, Allah, (٢ .the Exalted, instructed His Prophet (p.b.u.h.) to break their covenant, too

That covenant was not a permanent (and an absolute) treaty, but it was bound over (٣ a definite point of time and for a certain length of time, so that when its term was .ended that covenant would be broken, either

It has also been pointed out in some traditions that the Messenger of Allah (p.b.u.h.) had conditioned the above mentioned matters with them in the treaty. It has also been narrated that the idolaters broke their promise or decided to break it. Then, Allah, the Glorified, commanded His Prophet to break their covenant, too Next to that, through the following verse, Allah, the Glorified, addressing the idolaters, says: " So go ."... about in the earth

:Explanations

:Fulfilment the promise, yes; but surrending to plots, never. The verse says -۱

This is a declaration of) immunity from Allah and) "

" .His Messenger towards those of the polytheists with whom you made covenant

The legislator is Allah, (۱) of course, but in conduct and action, Allah and the - ۲ :Messenger of Allah are mentioned beside each other

"... from Allah and His Messenger ..."

It is true that legally we have to be faithful to our treaties, but heartily immunity -۳ from polytheists and those who deviated from the straight path is a religious principle (in Islam. (۲

If a treaty is cancelled because of fear from a plot and a treachery, it should be -۴ .announced to the opposite party, in order that they might not be seized unawares

Immunity is a sign of sharp conclusiveness and authority; while being silent before -۵ .plots and breach of covenants is a sign of weakness and abasement

****

Sura Al-Kahf, No. ۱۸, verse ۲۶ says: " ... and He does not make any one His ۱ - ۱ ".associate in His Judgement

This fact is current whether it is in the favour and grace, as in this Sura, verse No. ۲ -۲ ۷۴ says: "... Allah and His Messenger enriched them out of His grace... "; or in allegiance the Qur'ān says: " Verily those who swear their fealty unto you do but swear fealty unto Allah..." (Sura Al-Fath, No. ۴۸, verse ۱۰); or in obedience: " Whoever obeys the Messenger has obeyed Allah, ..." (Sura An-Nisā', No. ۴, verse ۸۰); or in (immunity, like this verse. (Tafsīr-I-Atyab-ul-Bayān

۲-فَسِيحُوا فِی الاَرْضِ أَرْبَعَهَ أَشْهُرٍ وَاعْلَمُوا اَنَّكُمْ غَيْرُ مُعْجِزِی اللّهِ وَاَنَّ اللّهَ مُخْزِی الْكَافِرِينَ

So go about in the earth freely for four months, and know that you can not make " .۲ ".futile Allah, and that Allah degrades the infidels

Commentary: verse ۲

The Qur'ānic phrase: "So go about in the earth freely…" addresses the pagans of Mecca meaning that they could go about freely, and with peace of mind, in the land of Mecca and, being in easy circumstances. They were allowed to supply their necessities during that time when they were in security from the swords of the .Muslims

Then, it continues saying: "…for four months, …" which means when this time was ended and the pagans did not embrace Islam, the string of their covenant would be .broken and the security of life and wealth would be removed from them

"…,and know that you can not make futile Allah…"

That is, they should know that they could not escape from Allah, since wherever they .might be they were under the Power and Command of Allah

".and that Allah degrades the infidels…"

This part of the verse means that they should also know that Allah will bring disgrace .to the unbelievers

Regarding the question that which months were the four months that Allah respited the pagans, most commentators have said that this time had been from the beginning of Shawwāl until the end of Muharram, because these verses were revealed in .Shawwāl

p: ۳۳۱

۳- وَأَذَانٌ مِنَ اللّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الأَكْبرِ أَنَّ اللّهَ بَرِىءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وإِن تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِى اللّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

۳. "And (this) is proclamation from Allah and His Messenger to the people on the day of the

great pilgrimage that Allah and His Messenger are quit of the polytheists. Yet if you repent, that will be

better for you, and if you turn back,

then know that you can not make futile Allah;

and inform those who disbelieve of a painful punishment."

Commentary: verse ۳

Once more the Qur'ān announces the cancellation of the treaties of pagans with a stronger emphasis. It even assigns the date of its proclamation when the verse says:

"And this is proclamation from Allah and His Messenger to the people on the day of the great pilgrimage

that Allah and His Messenger are quit of the polytheists. ..."

In fact, by this public proclamation in the land of Mecca and on that great day, Allah has shut the enemies' ways of seeking pretext, and cut off the tongue of slanderers so that they might not say that they were seized unawares and were attacked unduely.

Then the verse addresses the pagans themselves and, through a kind of encouragement and warning, uses effort to

guide them. At first, it implies that if they repent and return to Allah, with desisting :from idolatry, it will be better for them. The verse says

"... ,Yet if you repent, that will be better for you..."

That is, if they embrace Islam, the religion of Unity, it is good for their own selves both in this world and the next one. And, if they contemplate properly, they will understand that, under its ray, all disturbances will turn to peace and arrangement, and it is not so .(.that their right belief brings any benefit for Allah (s.w.t.) and the Prophet (p.b.u.h

After that statement, the Qur'ān warns the zealous and stubborn opponents, saying that if they disobey this command, which supplies their own happiness, they should know that they can never weaken Allah, nor are they able to go outside of His Might. :The verse continues saying

"and if you turn back, then know that you...

"... ;can not make futile Allah

:Finally, the verse alarms those who resist obstinately not to believe, and says

".and inform those who disbelieve of a painful punishment..."

****

۴- إلاَّ الَّذِينَ عَاهَدْتُّم مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنقُصُوكُمْ شَيْئاً

وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَداً فَاَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ

إِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ

۴. "Except those of the polytheists with whom you made covenant, and who have not failed you in

anything nor have supported anyone against you.

Then fulfil their treaty with them until (the end of) their term;

surely Allah loves the pious ones."

Commentary: verse ۴

This unilateral cancellation of pagans' covenants related only to those pagans from whom some signs of perjury, or preparation of perjury, had been appeared. Therefore, in this holy verse, one group of the polytheists have been excepted. The Qur'ān says:

"Except those of the polytheists with whom you made covenant, and who have not failed you in

anything nor have supported anyone against you. ..."

Thus, the command of Allah about conducting with this group is as follows:

"…Then fulfil their treaty with them until (the end of) their term; …"

The reason of this exception is stated that Allah loves the pious ones, those who avoid any perjury and transgression.

It says:

"…surely Allah loves the pious ones."

۵- فَإِذَا انسَلَخَ الَاشْـهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْـرِكِينَ حَيْثُ وَجَدتُّمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِن تَابُوا وَأَقَامُوا الْصَّلاَةَ وَءَاتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللّهَ غَفُورٌ رَحِيمٌ

۵. " Then when the sacred months are drawn away, slay the polytheists wherever you find them,

and seize them and besiege them and lie in wait for them in every ambush.

But if they repent and perform the prayer and pay the poor-rate, (zakāt) then leave their way free to them;

verily Allah is Forgiving, Merciful. "

Commentary: verse ۵

In this verse, the duty of Muslims towards pagans after their respite, which was four months, has been stated, where the most intensive instruction has been issued upon them. It says:

" Then when the sacred months are drawn away, slay the polytheists wherever you find them, ... "

Next to that, it continues saying:

"... and seize them ..." in order to take them captives.

The verse, then adds that they must be put in the circle of besiege. It says:

"... and besiege them ..."

After that, the verse extends the statement against them, and says:

"... and lie in wait for them in every ambush. ..."

This harshness of action is for the sake that Islam's plan is to root out idolatry from the whole points of the earth, since idolatry is not a creed or religion which could be .respected

But, this harshness and severity is not in the sense that the way of return is shut to them, but whenever and wherever they decide they can change their direction. That :is why, immediately next to that, the Qur'ān adds

(But if they repent and perform the prayer and pay the poor-rate, (zakāt...“

”... ;then leave their way free to them

As for the reason of this opportunity, it is said that Allah is Forgiving and Merciful, and He does not repel from Himself the one who returns to Him. The verse ends with the :following phrase

”.verily Allah is Forgiving, Merciful ...“

****

۶- وإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلاَمَ اللّهِ

ثُمَّ أَبْلِغْهُ مَأْمَنَهُ

ذَلِكَ بِأَنَّهُمْ قَوْمٌ لاَ يَعْلَمُونَ

۶. " And if any of the polytheists seeks protection from you, grant him protection till he hears the Word of Allah; then do convey him to his place of security;

that is because they are a people who do not know."

Commentary: verse ۶

This verse means that if after passing four months of respite one of the idolaters, against whom you were commanded to fight, comes to you and asks for security to hearken to your invitation and to the reasoning of the Qur'ān, do respite him and explain your aim to him. Then do respite him to listen to the Word of Allah and to contemplate over it. The verse says:

"And if any of the polytheists seeks protection from you, grant him protection

till he hears the Word of Allah; ..."

The manner in which the Qur'ān has appointed only the Word of Allah and has said: "...till he hears the word of Allah; ..." is for the reason that the most important proofs lie in the very Word of Allah.

Then the verse continues saying:

"... then do convey him to his place of security; ..."

This part of the verse means that if the one embraced Islam, he would obtain the goodness and prousperity of two worlds; and if the one did not embrace Islam, you should not kill him in order to avoid deceiving him, but you should send him to his own .home where he has security of life and wealth

:The concluding phrase of the holy verse is as follows

".that is because they are a people who do not know ..."

This phrase means that this respite is for the sake that such people are some ones who do not know the Faith and the reasons of Islam. Then, you should respite them .so that they hear, contemplate well and become cognizant

****

Section ۲: The Immunity – Its Reason Explained

Point

The idolaters' repeated violation of covenants – The frequent violation entitling the enemy to punishment –

.Amnesty and protection to be given to those who repent and amend

۷- كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِندَ اللّهِ وَعِندَ رَسُولِهِ إِلاَّ الَّذِينَ عَاهَدْتُّمْ عِندَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُواْ لَكُمْ فَاسْتَقِيمُواْ لَهُمْ إِنَّ اللّهَ يُحِبُّ الْمُتَّقِينَ

۷. "How can there be a covenant for the polytheists with Allah and with His Messenger?

Except those with whom you made covenant at the Holy Mosque; so long as they stand faithful to you, then be you (too) faithful to them; verily Allah loves the pious ones".

Commentary: verse ۷

Through the previous verses, Allah (s.w.t.) commanded the covenants of the pagans to be cancelled. Here, in this verse, it explains that the reason of that commandment was the very perjury which appeared from them. But, concerning those pagans who were faithful to their covenants, the Qur'ān instructs to having perseverance with them. So, it says:

?How can there be a covenant for the polytheists with Allah and with His Messenger "
"...

This phrase of the verse means how they may have the covenant of friendship while they have decided in their hearts to breach the covenant. This statement (of interrogation) is said either because of wonder, or as a positive interrogation with a .negative sense

Some commentators have said that this verse means how may Allah instruct that you desist from shedding the blood of pagans? Then, He has exceptioned the following :group of pagans, and said

"... ;Except those with whom you made covenant at the Holy Mosque ..."

This part of the verse means that they have covenant with Allah, because they do not .intend in their hearts to perform any perjury or treachery against you

:Then the verse continues saying

so long as they stand faithful to you, then be you ..."

"... ;too) faithful to them)

That is, so long as they are faithful to their covenant and remain in the straight way .with you upon their promise, you should act with the same manner, too

And, the last phrase of the verse indicates that Allah loves the pious, the ones who :avoid perjury. The verse says

".verily Allah loves the pious ones ..."

****

۸- كَيفَ وإن يَظْهَرُوا عَلَيْكَمْ لايَرْقُبُوا فِيكَمْ إِلاًّ وَلا ذِمَّةً يُرْضُونَكم بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ

How (can it be?) For if they prevail against you, they will observe towards you" .۸ .neither ties of relationship nor treaty

They please you with their mouths while their hearts do not conscent, and most of ".them are ungodly

Commentary: verse ۸

The repetition of the word ' How ' in this verse is for the reason that it seems improbable and rare that pagans stand faithful to their covenant. Then, it's meaning (the verb of which has been omitted) is: how there may remain a covenant for them while if they acquire mastery and prevail upon you, knowing the background of your Faith and your covenants, they will observe neither any ties of relationship nor any :promise and treaty. The verse says

How (can it be?) For if they prevail against you, they will observe towards you"

"... .neither ties of relationship nor treaty

The Arabic word: /'ill/ means ' relationship ' and it has also been used in the sense of .'"oath

By the usage of the word / yardūnakum / (they please you) in the verse, Allah has qualified the state of pagans meaning that their inwards are opposite from their :outwards. The verse says

"...They please you with their mouths..."

Then, the verse has been continued implying that the grudges and enmities they have .in their hearts are different from the nice words they utter through their mouths

"... ,while their hearts do not conscent ..."

Finally, in the continuation of qualifications of pagans, the verse denotes that most of them excess in infidelity and idolatry and do not have any virtue and manliness to prevent them from these affairs, while there are some pagans who usually show chastity in committing what is disgrace, and refrain from breaching promise and :perjury. The verse ends as follows

".and most of them are ungodly..."

****

۹- اشْتَرَوْا بِآيَاتِ اللّهِ ثَمَناً قَلِيلاً فَصَدُّوا عَن سَبِيلِهِ إِنَّهُمْ سَآءَ مَاكَانُوا يَعْمَلُونَ

۹. "They have sold the signs of Allah for a small price, and have hindered (people) from His way. Surely evil was what they used to do."

Commentary: verse ۹

In exchange for losing the signs of Allah, whatever they gain is naught. The verse says:

"They have sold the signs of Allah for a small price, …"

Human beings are free in action and choosing the way, and all the Divine verses which refer to the bargains of human beings are the signs indicating to his freedom. The holy verse continues saying:

"… and have hindered (people) from His way. …"

Therefore, selling the pleasure of Allah and the eternal Paradise for the corruptive fleeting world is the worst work, because the whole world, and whatever is found in it, in the face of favours of Allah bestowed to the believers, is a small thing. That is why the verse says:

"…Surely evil was what they used to do."

****

۱۰- لایَرْقُبُونَ فِی مُؤْمِنٍ إِلاًّ وَلاَ ذِمَّهً وَاُوْلَئِکَ هُمُ الْمُعْتَدُونَ

,They observe towards a believer neither ties of relationship nor treaty “ .۱۰

”.and these are they who are the transgressors

Commentary: verse ۱۰

This verse is again upon the statement of Allah’s Wisdom due to His severe command .instructing to quitting pagans

In the previous couple of verses, the meaning was about the lack of observing treaty towards the Muslims; “… they will not observe towards you any ties of relationship or treaty …”, while, here, the meaning of: “ They observe towards a believer neither ties of relationship nor Treaty, …” has been pointed out, which is a statement of their .quarrelsomeness towards any believer

Thus, pagans have enmity against the believers, then, never be in any doubt that you should struggle severely against them. In the opinion of infidels, the greatest fault of Muslims is the very Faith they have in Allah, and the same thing is the pretext of their :hostility towards them. The verse says

”… ,They observe towards a believer neither ties of relationship nor treaty “

:However, perjury is the same as transgression. So the verse says

”.and these are they who are the transgressors …“

****

۱۱- فَإِن تَابُوا وَأَقَامُوا الصَّلاَهَ وَءَاتَوُا الزَّكَاهَ فَإِخْوَانُكُمْ فِى الدِّينِ وَنُفَصِّلُ الاَيَاتِ لِقَوْمٍ يَعْلَمُونَ

But if they repent and perform the prayer and pay the alms (zakāt), then they are " .۱۱ ;your brethren in faith

".and We explain the signs for the people who know

Commentary: verse ۱۱

In the former verses of this Sura, Allah's commandment was: "...But if they repent and perform the prayer and pay the alms, then leave their way free to them; ..." (verse ۵), while in this verse, He instructs that not only you should not bother them, but also do :forget the past and treat them as if they are your brothers. The verse says

But if they repent and perform the prayer and pay the alms (zakāt), then they are " ".your brethren in faith; and We explain the signs for the people who know

:Explanations

In confronting them, observe the style of graduality and proceed step by step. At .۱ first, there is the lack of opposition: "...then leave their way free to them..." and then: ." ... "...they are your brethren in faith

:A true repentance is accompanied with action .۲

"...they repent and perform the prayer..."

Those who do not perform the prayer and do not pay the alms are not our brethren .۳ :in faith, as the verse says

"…;if … perform … and pay…,then they are your brethren in faith …"

۴. The basis of a Muslim's relations, and love and enmity, is the religion, as in the verse next to the above mentioned verse, it is said:

"… if they break their oaths … then fight…"

۵. The condition of entering into the circle of 'brethren in faith' is prayer and alms.

۶. You should have a brotherly treatment with a repenter.

"…if they repent … then they are your brethren …"

۷. Those who were deserving death formerly, now, under the light of repentance, prayer, and alms are equal in rights with Muslims.

"… ;then they are your brethren in faith…"

****

۱۲- وَإِن نَكَثُوا أَيْمَانَهُم مِن بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِى دِينِكَمْ فَقَاتِلُوا أَئِمَّهَ الْكَفْرِ إِنَّهُمْ لآ أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنتَهُونَ

۱۲. " But if they break their oaths after their covenant and revile your religion,

then fight the leaders of infidelity. Verily there is no oath for them, so that they may desist."

Commentary: verse ۱۲

Once Ali-ibn-Abīṭālib (a.s.) was asked why the fugitives of the Battle of Seffin were persued, but in the Battle of Camel the fugitives were left free.

He (a.s.) said that in Seffin the leader of infidelity was alive and the fugitives would gather around him. And, after being formed, they might attack. But in the Battle of Camel, where their leader was killed, there was not any pivot around which they could be formed and organized again.

Imam Sadiq (a.s.) said: "Whoever makes sarcastic remarks to your religion, he will surely become infidel." Then he (a.s.) recited this verse. (Tafsir-Nūr-uth-Thaqalayn)

Explanations:

۱. Since the origin of perjury and deriding the religion is often from the side of the chiefs of infidelity, then struggle hard against them. The verse says:

" But if they break their oaths after their covenant and revile your religion,

then fight the leaders of infidelity. ..."

:The Islamic Holy Struggle is for the defend of the religion. The verse says .۲

"...they break their oath ... and revile your religion, then fight..."

.Apostasy is one of the kinds of perjury and deriding the religion .۳

.Oppose seriously against those who blaspheme .۴

When striving for the religion, make inquires of the chiefs of plotters, the central .۵ .office of commanders, and organization, and destroy them

"... the leaders of infidelity ..."

Not any oath should beguile you; the oaths of the breachers of covenant are invalid. .۶ :The verse says

"... ,Verily there is no oath for them..."

:The aim of the Islamic Holy Struggle is to prevent the enemy's plot. The verse says .۷

".so that they may desist ..."

****

۱۳- أَلاَ تُقَاتِلُونَ قَوْماً نَكَثُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُم بَدَءُوكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ فَاللّهُ أَحَقُّ أَن تَخْشَوْهُ

إِن كُنتُم مُّؤْمِنِينَ

۱۳. " Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they did attack you first?

Do you fear them? But Allah is most deserving that you should fear Him, if you are believers."

Commentary: verse ۱۳

In order to encourage Muslims and to banish any kind of listlessness, fear, and hesitation concerning this vital affair from their minds and their selves, the Qur'ān says:

"Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, …"

You were not the beginners of attack and perjury to be worried and anxious about it, but the fight and perjury was started form their own side. The verse says:

"…and they did attack you first? …"

So, if some of you hesitate fighting against them because of fear, this fright is quietly improper. The verse continues saying:

"…Do you fear them? But Allah is most deserving that you should fear Him, if you are believers."

****

۱۴- قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ

,Fight them, (and) Allah will punish them at your hands and degrade them " .۱۴

and He will help you (to victory) over them and heal the (injured) breasts of a people ".(who) believe

Commentary: verse ۱۴

There may be asked how it is that here, in this holy verse, the statement is upon the chastisement of people while in Sura Al-'Anfāl, No. ۸, verse ۳۲ the Qur'ān, addressing ,the Prophet (p.b.u.h.) says: " But Allah is not to punish them while you are among them .”...

The answer of this question is that the objective meaning of that verse is the heavenly chastisements which are destructive, like the chastisements of the People of 'Ād and Thamūd. In this verse, the words are about the hardship and punishment :of fight. The verse says

,Fight them, (and) Allah will punish them at your hands and degrade them"

and He will help you (to victory) over them and heal the (injured)breasts of a people ".(who) believe

Explanations

Presence in the scene and Holy Struggle should be shown from your side, and then -۱ .help and assistance come from Allah

Fight them, (and) Allah will punish them at your hands and degrade them, and He will“ ”... help you

.Strivers of Holy Struggles are Allah’s arms and His executive factors -۲

”...And Allah will punish them at your hands ...“

The normatic customs of Allah are executed through the natural ways, causes and -۳ .means

”...at your hands ...“

Next to the martial defeat of the enemy, there comes the turn of a spiritual and -۴ .political knock

”...will punish them and degrade them...“

The aim of an Islamic war is to efface infidelity, to disgrace infidels, and to bring -۵ .peace for the believers

He will punish them and degrade them ... and heal the (injured) hearts of a people ...“ ”.(who) believe

.It is necessary to have encouragement and preaching before war -۶

It is true that in war there will some people be martyred and some others become -۷ .remorseful, but the Islamic community will continue to live in peace and honour

In social affairs, the fate of the believers relates to each other. Thus, your victory is -۸ .the remedy of the injured hearts of other believers

He will help you (to victory) over them and heal the (injured) hearts of a people ...“ ”.(who) believe

****

۱۵- وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللّهُ عَلَى مَن يَشَآءُ

وَاللّهُ عَلِيمٌ حَكِيمٌ

۱۵. "And He removes the rage of their hearts, and Allah turns (mercifully) to whomever He pleases,

and Allah is All-Knowing, All-Wise."

Commentary: verse ۱۵

Finally, in the conflict between right and wrong, after bearing the bitterness of troubles, the sweetness of triumph is for the believers. The verse says:

"And He removes the rage of their hearts, ..."

After gaining victory, you ought to receive those who come to you to join you, and you should not tell them where they were until then. The abovementioned verse, in this regard, says:

"... and Allah turns (mercifully) to whomever

He pleases, ..."

You must never repel those who come to you because of the fear of their plot. Allah is aware of the true repentance or a hypocritic one but, according to the Divine Wisdom, with keeping the principles of security, whoever expresses Islam it should be accepted from him.

"... and Allah is All-Knowing, All-Wise."

****

۱۶- أَمْ حَسِبْتُمْ أَن تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنكُمْ

وَلَمْ يَتَّخِذُوا مِن دُونِ اللَّهِ وَلا رَسُولِهِ وَلا الْمُؤْمِنِينَ وَلِيجَةً

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

۱۶. " Or did you think (only with claim of Faith) you would be left (in peace)

while Allah has not yet known those of you who have struggled hard and have not taken any one as

an intimate friend besides Allah and His Messenger and the believers? And Allah is aware of what you do."

Commentary: verse ۱۶

In this verse, the Muslims are encouraged to the Holy Struggle in another way. It attracts their attention to their heavy responsibility that they have in this regard. It implies that they must not consider that only by claiming Faith everything will be arranged all right, but the truthfulness of their intention and the uprightness of their speech, and the reality of their belief will be made manifest when they confront the enemies, confronting them sincerely and free from any hypocrisy.

At first, the Qur’ān inquires whether they imagine that they will be left in peace and they will not be put in the course of examination. It is in this case that their strivers, and those of them who have not taken any one as confidant except Allah and the Prophet (p.b.u.h.) and the believers, have not yet been known. The verse says:

(Or did you think (only with claim of Faith) you would be left (in peace “

while Allah has not yet known those of you who have struggled hard and have not taken any one as an intimate friend besides Allah and

”… ?His Messenger and the believers

In fact, the abovementioned part of the verse reminds Muslims two subjects. These subjects are as that only with the bare claim of Faith the work is not completed, and the personality of people will not be made clear, but they will be examined by two :means

The first is Holly Struggle in the way of Allah with the purpose of effacing the effects of paganism and idolatry. And the second is the abandonment of any relation and cooporation with hypocrites. The former dismisses the foreign enemies, and the latter .expels the internal enemies

:Then, as a warning and emphasis, at the end of the verse, it says

”.And Allah is aware of what you do…“

****

Section ۳: Service of the Sacred Mosque, and the Idolaters

Point

Idolaters can not serve the Sacred Mosque – Service of the Sacred Mosque can not be equal to the endeavour in the

way of Allah, to propagate the Faith – Dealing with the kith and kin who are disbelievers.

۱۷– مَا كَانَ لِلْمُشْرِكِينَ أَن يَعْمُرُوا مَسَاجِدَ اللّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكُفْرِ أُوْلَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَفِى النَّارِ هُمْ خَالِدُونَ

۱۷. " It is not for the polytheists to maintain the mosques of Allah,

while they bear witness to unbelief against themselves.

These it is whose deeds are null, and in the Fire shall they abide forever."

Commentary: verse ۱۷

It is true that the occasion of revelation of this verse is about the Sacred Mosque, yet its command concerns all mosques and, for the same reason, the word of 'mosques' has been applied in it, not the phrase of Sacred Mosque.

One of the items that was announced by Ali (a.s.) in immunity from pagans was that the Sacred Mosque was not permitted to be mended by idolaters. They should not even enter it. This meaning has been pointed out in verse No.۲۷ of the current Sura. The above verse says:

“ It is not for the polytheists to maintain the mosques of Allah, while they bear witness to unbelief against themselves. These it is whose deeds are null, and in the Fire shall they abide forever.”

Explanations:

۱. Infidels are not permissible to interfere building mosques and also in foundations belonging to the culture and religion of Muslims.

۲. Neither ever income is lawful, nor ever association is worthy. Be aware that because of the love of mosques in you infidels can penetrate in your religious affairs. The verse says:

“ It is not for the polytheists to maintain the mosques of Allah, ...”

۳. Those who pretend to impiety are not rightful to interfere in the religious affairs. The verse says:

“...while they bear witness to unbelief against themselves, ...”

۴. In building and running the sacred centers and foundations, do not take the money of impious ones, so that they can not boast, interfere and expect any thing.

۵. An action alone is not so important, but its intention has the essential function. The verse says:

“ It is not for the polytheists to maintain ...”

****

۱۸- إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّهِ مَنْ ءَامَنَ بِاللّهِ وَالْيَوْمِ الآخِرِ وَأَقَامَ الصَّلاَةَ وءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلاَّ اللّهَ فَعَسَى أُوْلَئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

۱۸. "Only he shall maintain the mosques of Allah who believes in Allah and the Last Day,

and performs the prayer, and pays the alms (zakāt),

and fears none but Allah.

They, hopefully, will be among the guided."

Commentary: verse ۱۸

Mosques are the important centers of Muslims' worship and social activities. Therefore, both their custodians should be pure and pious and their programs must be constructive and educative. Also, their budget should be lawful, and those who haunt there must be godly and pious. Otherwise, when the producers of mosques are some tyrants and aggressive rulers, and their prayer-leaders are some illiterate coward persons, mosques will naturally remain far off from their main aim which is to be spiritually populated, not constructionally. As the late Feyz-i-Kāshāni has pointed out in his commentary book entitled: At-Tafsir-us-Sāfi, maintaining a mosque includes: mending, cleanliness, pavement, light, teaching, and preaching.(۱)

The Messenger of Allah (p.b.u.h.) has said: " When you see a man haunts a mosque, then testify to his Faith."

۱- ۱ Ad-Durr-ul-Manthūr, vol. ۳, p. ۲۱۹

:Explanation

:Maintaining a mosque and its custodianship needs some conditions .۱

.A.From the point of belief, Faith in Origin and End is necessary

.B.From the point of practice, establishing prayers and paying alms are obligatory

.C.From the point of spirit, bravity and impenetrability are demanded

If the custodians of mosques be brave enough , the mosques will be the center of .۲ .helpful activities against transgression

The duty of the custodians of godly mosques and the maintainers of them is helping .۳ :the deprive. Therefore, they should be the givers of alms. The verse says

(and performs the prayer, and pays the alms (zakāt), and fears none but Allah. ..."(۱..."

Faith is not aloof from practice; prayer is not separate from alms; and a mosque is .۴ :not empty from revolution and struggle against injustice. The verse says

Only he shall maintain the mosques of Allah who believes in Allah and the last Day, " and performs the prayer, and pays the alms (zakāt) and fears none but Allah. They, (hopefully will be among the guided."(۲

p: ۳۵۸

In the Qur'ān, the practice of ' alms ' has been mentioned ۳۲ times, ۲۸ of which are ۱ -۱ .' recited with the commandment of ' prayer

For those who haunt mosques, there are many merits mentioned in the Islamic ۲ -۲ traditions. Among them are: finding friends and brethrens in Faith, useful information, guidance and avoiding sins, obtaining the divine favours and the grace of Allah. (Durr- (ul-Manthūr, vol. ۲, p. ۱۶

۱۹- أَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ ءَامَنَ بِاللّهِ وَالْيَوْمِ الاَخِرِ وَجَاهَدَ فِى سَبِيلِ اللّهِ لاَيَسْتَوُونَ عِندَ اللّهِ

وَاللّهُ لايَهْدِى الْقَوْمَ الظَّالِمِينَ

Do you make the giving of water to the pilgrims and the maintenance of the " .۱۹

,Sacred Mosque equal to someone who believes in Allah and the Last Day

and strives in the way of Allah? They are not equal with Allah, and Allah does not guide ".the unjust people

Commentary: verse ۱۹

Abbas, the Prophet's uncle, and Shaybah, the custodian of Ka'bah, were boasting to each other. Abbas boasted of his job which was supplying water for the pilgrimages of .the Sacred House, and Shaybah boasted of being the custodian of the Ka'bah

Ali (a.s.) said that he gloried in the fact that they embraced Islam with the help of his struggle and his sword. Abbas was annoyed and complained of Ali (a.s.) before the .Prophet (p.b.u.h.). Then, this verse was revealed

For his precedence, Ali (a.s.) repeatedly called to witness by this verse, because Faith and Holy Struggle were superior to the services done in the age of idolatry which did :not bring them spiritual worth. The verse says

Do you make the giving of water to the pilgrims and the maintenance of the "

,Sacred Mosque equal to someone who believes in Allah and the Last Day

"... ?and strives in the way of Allah

Therefore, a deed without being accompanied hy faith is something hollow. It is like a .mirage, or as a body without soul

This fact must be remarked here that sincere strivers are superior to others, although .the latter are helpful in a lot of services through some other jobs

That is why if the true Faithful strivers be compared as equivalent with others, it will .be counted as one of the social injustices

:The verse continues saying

".They are not equal with Allah, and Allah does not guide the unjust people..."

****

۲۰- الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِى سَبِيلِ اللّهِ بِاَمْوَالِهِمْ وَأَنفُسِهِمْ أَعْظَمُ دَرَجَةً عِندَ اللّهِ وَاُوْلَئِکَ هُمُ الْفَآئِزُونَ

۲۰. "Those who believed and emigrated, and strove in Allah's way with their properties and their selves, have a greater rank with Allah,

and these they are the triumphant."

Commentary: verse ۲۰

As an emphasis and a more explanation, the Qur'ān in this verse indicates that those who believed and embraced Islam and migrated (to Medina) and struggled with their possessions and their selves in the way of Allah, are the highest in rank in the view of Allah, and they are the achievers of salvation. The verse says:

"Those who believed and emigrated, and strove in Allah's way with their properties and their selves, have a greater rank with Allah, and these they are the triumphant."

Explanations:

۱. In Islam, Faith, migration, and Holy Struggle, like piety, are located at the top of values.

"... have a greater rank..."

۲. With some people, the criterion is their tribal and racial relationships, while in the divine reckons, Faith, migration, and Holy Straggle are criterions of values, (...with Allah...). If all Muslims and the Prophet's companions could gather and

sit in a row, the one who believed first (sooner than any other man), and spent the longest time in the battlefields of Islam, where he suffered the strokes, would not be .(.any one save Ali-ibn-i-'Abītālib (a.s

****

۲۱- يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَهٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ

۲۱. " Their Lord gives them good news of Mercy from Himself and (His) good pleasure,

and of gardens wherein for them are lasting bounties."

Commentary: verse ۲۱

The Qur'ān announces that for these three significant deeds (Faith, migration, and Holy Struggle) Allah will give them three great merits:

۱. Their Lord bestows them glad tidings of the vast Mercy from Himself, and makes them enjoy it.

The verse says:

" Their Lord gives them good news of Mercy from Himself ..."

۲. The Lord will endow them His good pleasure. The verse continues saying:

"... and (His) good pleasure..."

۳. In addition to them, He will let them enjoy of gardens in Heaven, and of the bounties which are perpetual and eternal. The verse says:

"... and of gardens wherein for them are lasting bounties."

****

۲۲- خَالِدِينَ فِيهَا أَبَداً إِنَّ اللّهَ عِندَهُ أَجْرٌ عَظِيمٌ

۲۲. " Therein they will abide for ever, verily Allah has a great reward with Him."

Commentary: verse ۲۲

In order to lay a more emphasis on the previous meaning, the Qur'ān adds:

" Therein they will abide for ever, ..."

Then, the reason of it is stated that there are some great rewards with Allah which He will remit His servants instead of their good deeds. The verse says:

"... verily Allah has a great reward with Him."

****

۲۳- یَآ أَیُّهَا الَّذِینَ ءَامَنُوا لاَتَتَّخِذُوا ءَابَآءَکُمْ وَإِخْوَانَکَمْ أَوْلِیَآءَ

إِنِ اسْتَحَبُّوا الْکُفْرَ عَلَی الإِیمَانِ وَمَن یَتَوَلَّهُم مِنکُمْ

فَأُوْلَئِکَ هُمُ الظَّالِمُونَ

۲۳. " O' you who have Faith! Do not take your fathers and your brothers for guardians

if they prefer unbelief to belief,

and whoever of you takes them for a guardian, those – they are the unjust."

Commentary: verse ۲۳

The last temptation and pretext that might be appear among a group of Muslims in front of the command of war against idol-worshipers was that they thought if they fought against the idolaters, they should renounce their relatives and tribes.

On the other side, their capitals and commerce was mostly in the hands of idolaters. By means of their intercourse into Mecca, the briskness of their market would increase.

On the third side, this group of Muslims had some good and comfortable houses in Mecca which might be destroyed if they fought against idolaters.

This holy verse clearly and decisively answers such persons. At first, it says:

" O' you who have Faith! Do not take your fathers and your brothers for guardians if they prefer unbelief to belief, ..."

Then, as an emphasis, it adds:

,and whoever of you takes them for a guardian …“

”.those – they are the unjust

What an injustice is greater than this that a person, by making friends with disbelivers and joining to the camp of foreigners and the enemies of the Truth, does unjustice both to himself, and to the society which he belongs to, and to the Messenger of Allah ? (.(p.b.u.h

****

۲۴- قُلْ إِن كَانَ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ وَإِخْوَانُكَمْ وَأَزْوَاجُكَمْ وَعَشِيرَتُكَمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِنَ اللّهِ وَرَسُولِهِ وَجِهَادٍ فِى سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِىَ

اللّهُ بِأَمْرِهِ وَاللّهُ لا يَهْدِى الْقَوْمَ الْفَاسِقِينَ

۲۴. " Say: ' If your fathers, your sons, your brothers, your wives, your clan,

your possessions that you have gained, commerce you fear may slacken, dwellings you are fond of,

are dearer to you than Allah and His Messenger

and striving in His way,

then wait till Allah brings about His command;

and Allah does not guide the transgressing people."

Commentary: verse ۲۴

In this verse, for the extraordinary importance of the subject, the matter under discussion has been stated with a more explanation, emphasis, and threat. It addresses the Prophet (p.b.u.h.) and says:

" Say: ' If your fathers, your sons, your brothers, your wives, your clan, your possessions that you have gained, commerce you fear may slacken,

dwellings you are fond of,

are dearer to you than Allah and His Messenger and striving in His way,

then wait till Allah brings about His command; ..."

Since the preference of these things to the good pleasure of Allah and Holy Struggle is a kind of disobedience and a manifest transgression, and also having the love of the dazzling glare of the material life is not eligible for the Divine guidance, then, at the :end of the verse, the Qur’ān adds

”.and Allah does not guide the transgressing people …“

Whatever is cited in these verses does not mean cutting off the strings of love and friendship with relatives, neglecting the economical properties and abilities, and going toward the abandance of humane affections. But, the objective meaning is that when it is difficult for a person to decide, the love of wife, child, wealth, rank, home and family should not hinder the execution of Allah’s command and tending toward Holy .Struggle, so that it detains him from his sacred aim

Therefore, if the person can decide and choose the way, it is necessary for him to .observe both of them

However, these verses should be taught as a motto to all the Muslims’ children, in order that the spirit of self-sacrifice, devotion and Faith servive in them, and they can .guard the religion of Allah and their own heritages

Thus, Holy Struggle is one of the pillars of Islam which is enjoined beside Unity and .prophethood

”… ,than Allah and His Messenger and striving in His way …“

Everything should be devoted in the path of the love for Allah and Holy Struggle in His way. And, detestation of wife and children or the appearance of the disturbance in the circumstances of life, can not be taken as a hinder for the fulfilment of the duty of .Holy Struggle

****

Section ۴: Allah's help at Hunayn

Point

Providential victory at Hunain – Idalaters prohibited from approaching the Sacred Mosque

۲۵– لَقَدْ نَصَرَكُمُ اللّهُ فِی مَوَاطِنَ كَثِیرَهٍ وَیَوْمَ حُنَیْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَیْئاً وَضَاقَتْ عَلَیْكُمُ الاَرْضُ بِمَا رَحُبَتْ

ثُمَّ وَلَّیْتُم مُدْبِرِینَ

۲۵. "Certainly Allah has helped you on many fields, and on the day of Hunayn, when your multitude made you vain, but it availed you nothing and the earth, in spite of its breadth,

became strait to you; then you turned back in retreat."

Commentary: verse ۲۵

In the previous holy verses, the words were upon the encouragement to Holy Struggle and some warnings due to dependences. Here, the verse recounts a few helps and graces of Allah in order to strengthen the motive of Holy Struggle in Muslims.

As Tafsīr Marāqī, a commentary upon the Qur'ān, says, the total battles of the Prophet (p.b.u.h.) were numbered ۸۰.

"Certainly Allah has helped you on many fields, ..."

It has been narrated that once Mutuwakkil-i-'Abbāsī became sick. He vowed he would remit many silver coins (derham) if he healed. After that, when he gained his health, it was discussed how many coins the amount of ' many silver coins ' was. They asked the question from Imam Hādi (a.s.) and, relying upon this verse, he said: " He must (remit eighty derhams (silver coins)." (Atyab-ul-Bayān

:The Feature of the Battle of Hunayn

The Battle of Hunayn happened between the Muslims and a tribe named ' Hawāzin ' in a land near Tā'if. That was why that this battle was also called ' the Battle of Hawāzin '. The people of that locality had planned to attack the Muslims, but to stand against that plot, the Prophet (p.b.u.h.) set out the troops of Islam containing two thousand fresh Muslims added to those ten thousand strivers who had formerly .conquered Mecca, towards them in ۸ A.H

It was after morning prayer when the Muslims were attacked unawares by the fighters of Hawāzin. Therefore, most of the Muslim strivers run away and the .regularity of the army of Islam disturbed

:The verse says

".then you turned back in retreat ..."

But a group of them resisted very hard and finally, by the Prophet's call, the fugitives returned and, together with them, their attack began again. Then, by the help of Allah, one hundred pagans were killed and the rest of them surrendered. At last, the Battle .of Hunayn ended in favour of the Muslims and they gained a great deal of booties

"... ,on the day of Hunayn ..."

Concerning to the Battle of Hunayn, there are many things to be said upon the number of captives, the quantity of booties

and the quality of their division, the happenings that occurred there, and the consequences of this battle, which can be studied in the related history books and the .books compiled about the Battles of Islam

Thus, sometimes the abundance of persons and material possibilities cause proud and negligence in men, while in all conditions, whether in weakness or strength, the need to the helps of Allah exists. In the Battle of Badr, the Muslims were small in number but they enjoyed the help of Allah. But, at the beginning of the Battle of Hunayn, where the Muslims were large in number, they defeated and it was after that .event when the help of Allah came to them and they, finally, won the battle

Certainly Allah has helped you on many fields, and on the day of Hunayn, when your " multitude made you vain but it availed you nothing and the earth, in spite of its ,breadth

".became strait to you; then you turned back in retreat

This fact should be noticed, too, that without the Will of Allah, the material means are .ineffective, ("... it availed you nothing..."), and restructs them spiritually

"...then you turned back in retreat." " Then Allah sent down His tranquility ..."

****

۲۶- ثُمَّ أَنْزَلَ اللّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُوداً لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَآءُ الْكَافِرِينَ

۲۷- ثُمَّ يَتُوبُ اللّهُ مِن بَعْدِ ذَلِكَ عَلَى مَن يَشَآءُ وَاللّهُ غَفُورٌ رَحِيمٌ

۲۶. " Then Allah sent down His tranquillity upon His Messenger and upon the believers, and sent down hosts which you did not see, and He punished those who disbelieved, and that is the reward of the infidels."

۲۷. " Then, after that (escape), Allah turns towards whomever He pleases, and Allah is Forgiving, Merciful."

Commentary: verses ۲۶-۲۷

The Arabic word /sakīnah/ (tranquallity) has been applied in six occurrences of the Qur'ān, five of which relate to battles.

In the Battle of Hunayn, there came four kinds of Divine grace upon the believers from the side of Allah. They were: tranquality, unseen troops, divine violence against pagans, and accepting the repentance of the fugitives (which is mentioned in the following verse).

Some of the pagan captives asked the Muslims: " Where are those white clothed troops who killed a number of us? " This meaning points to the angels who appeared in white clothing, in the eyes of the pagans. (At-Tafsīr-us-Sāfī)

However, the unseen helps were the secret of the Muslims' victory. And, in addition to that, generally, a good

spirituality, and having the confidence which is emerged from Faith, are among the .main factors of triumph in battles

Tranquillity and confidence are necessary both for the leader and for the followers. :The verse says

"... ,Then Allah sent down His tranquality upon His Messenger and upon the believers "

The belief in the presence of the angels and the Divine missions for helping the believers in that battle, is a Qur'ānic belief. And, no doubt, for the person who believes in 'origin and end,' being killed in the way of Allah (s.w.t.) is an honour, but for .disbelievers it is a torment. The holy verse continues saying

And sent down hosts which you did not see, and He punished those who ..."

".disbelieved, and that is the reward of the infidels

****

Upon the commentary of verse ۲۷, it can be said that the gates of repentance are always open to all persons, even for fugitives and captives. In this course, those sinners will be involved in the forgiveness of Allah who truly feel sorry. It is in this case :that Allah not only covers their sins but also loves them. The verse says

Then, after that (escape), Allah turns towards whomever He pleases, and Allah is " ".Forgiving, Merciful

By the way, it should be noticed that the acceptance of repentance is not obligatory .for Allah, but it is an excellence which relates to His Own Wisdom

:Explanations

There are some probabilities expressed upon the meaning of the repentance which is :mentioned in the verse. They are as follows

.Repenting from the sin of escaping from battle-field.۱

.Repenting from idolatry.۲

.Repenting from pride, and from reliance on the immensity of persons.۳

****

p: ۳۷۴

۲۸- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللّهُ مِن فَضْلِهِ إِن شَآءَ إِنَّ اللّهَ عَلِيمٌ حَكِيمٌ

۲۸. "O' you who have Faith! The polytheists are indeed unclean, so they shall not approach the Sacred Mosque after this year, and if you fear poverty,

then Allah will enrich you out of His grace if He pleases; verily Allah is All-Knowing,

All-Wise."

Commentary: verse ۲۸

One of the four commandments that Ali (a.s.) conveyed to the people of Mecca in the rites of Hajj (pilgrimage) in the ninth year A.H. was that from the year followed no pagan was allowed to enter the Holy Mosque and to circumambulate the Ka'bah. This verse has pointed to this matter and its philosophy. It says:

"O' you who have Faith! The polytheists are indeed unclean,

so they shall not approach the Sacred Mosque after this year, ..."

Then, in response to those shortsighted persons who said with the absence of pagans in the Sacred Mosque their business and trading would decline and they would become poor and miserable, the Qur'ān says:

"… ;and if you fear poverty, then Allah will enrich you out of His grace if He pleases …"

And He did enrich them in the best form and, at the age of the Prophet (p.b.u.h.) with the spread of Islam, the crowds of pilgrims to the Sacred Mosque started to come toward Mecca, and this circumstance has been being continued up to the present time. Consequently, Mecca, which was located in a place surrounded by some dry mountains, has been changed into a very much inhabited city and an important center of bargains and tradings.

Finally, at the end of the verse, the Qur'ān adds that Allah is All-Knowing, All-Wise; and whatever instruction He commands is according to His Wisdom, and He is perfectly aware of its results. The verse says:

"…verily Allah is All-Knowing, All-Wise."

****

۲۹- قَاتِلُوا الَّذِينَ لاـيُؤْمِنُونَ بِـاللّهِ وَلاـ بِالْيَوْمِ الاَخِرِ وَلايُحَرِّمُونَ مَاحَرَّمَ اللّهُ وَرَسُولُهُ وَلا يَـدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ اُوتُوا الْكِتَابَ
حَتَّى يُعْطُوا الْجِزْيَهَ عَن يَدٍ وَهُمْ صَاغِرُونَ

۲۹. " Fight those who do not believe in Allah, nor in the Last Day, nor do they prohibit,

what Allah and His Messenger have prohibited, nor follow the religion of Truth, out of those who have been given the Book until they pay the (Jizyah) tributory tax with their hand and they remain subjected."

Commentary: verse ۲۹

Point

The words in the former verses were about the duty of the Muslims before idolaters. This verse, and several verses next to it, make manifest the Muslims' duty before 'the People of the Book'.

In these verses, in fact, Islam has assigned a series of moderate ordinances to be followed by both the Muslims and disbelievers. From the point of following a heavenly religion, ' the People of the Book' are resembled to Muslims, but from another point of view, they are resembled to pagans. For this very reason, Islam does not permit that they should be killed, while it issued this permission about the idolaters who insisted on their belief, because the program of Islam has been to root out idolatry from the whole earth.

Islam lets Muslims come to terms with the People of the Book in the case that they agree to have a peaceful life beside Muslims in the form of a safe minority religion, to respect

Islam without committing any oppositions and any evil propagation against Muslims and Islam. One of other signs of their accepting this peaceful life is that they agree to pay Jizyah (capitation tax), which is a kind of poll-tax, and they deliver it to Islamic .Government every year

Otherwise, Islam issues the command of struggling and fighting against them. The reason of this violence is made manifest through three phrases in the verse under .discussion

:At first, it says

"... ,Fight those who do not believe in Allah, nor in the Last Day "

How can it be that the People of the Book, such as the Jews and the Christians, do not believe in Allah and the Last Day, while outwardly we see that they believe in God and the Resurrection both. This is for the sake that their belief is mixed with a great deal of .superstitions and so many groundless matters

Then, the verse points to their second weakness, indicating that they do not accept the prohibitions of Allah. They are polluted with: drinking wines, usury, consuming the :flesh of swine, and committing a lot of acts of sexual libertinages. The verse says

"... ,nor do they prohibit what Allah and His Messenger have prohibited..."

:Finally, the verse refers to their third fault, when it says

"... ,nor follow the religion of Truth..."

That is, their religions have been deviated from their essential ways, many of the facts have been forgotten and a mass of superstitions have been substituted in their .places

After mentioning these three qualities, which are, in fact, considered as the :permission of fighting against them, the verse continues saying

"… out of those who have been given the Book …"

Then, the Qur'ān, in a single sentence, states the difference between idolaters and pagans. It says:

"… until they pay the (Jizyah) tributary tax with their hand and they remain subjected."

What is Jizyah?

It is a kind of Islamic poll-tax which is upon persons, not upon properties and lands. In other words, Jizyah is a yearly poll-tax.

The main philosophy of this tax is that the defence for integrity, independece, and security of a country is the duty of all members of that country. Therefore, if a group of people in such a society practically undertake and fulfil that duty, while some others, because of being busy in their own occupations, can not take part in the rows of soldiers, the duty of the second group is that they pay the expenses of the strivers and protectors of the security in the form of a poll-tax every year.

Thus, a poll-tax is simply a kind of financial support which is paid by the People of the Book instead of the responsibility that Muslims undertake with the purpose of supplying security for their lives and properties.

****

Section ۵: The Polytheism of the Jews and the Christians

Point

The polytheism of the Jews and the Christians – Their endeavour to wipe out the Truth with their vain effort – The dishonesty of the Priests

.and the Monks – Change in the sacred months declared as infidelity

۳۰- وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللّهِ ذَلِكَ قَوْلُهُم بِأَفْوَاهِهِمْ يُضَاهِؤُونَ قَوْلَ الَّذِينَ كَفَرُوا

مِن قَبْلُ قَاتَلَهُمُ اللّهُ أَنَّى يُؤْفَكُونَ

;' And the Jews say: ' Ezra is the son of God " .۳۰

:and the Christians say

The Messiah is the son of God '. That is the utterance of their mouths, conforming ' with the saying

;of those who disbelieved before. May Allah destroy them

"!how they are turned away

Commentary: verse ۳۰

The term /'uzayr/, mentioned in the verse, is the Arabic form of /'uzrā'/, in the same manner that /'īsā/ is the Arabic form of /yasū'/, and /yahyā/ is the Arabicized form of .//yūhanna

One of the great scholars of the Jews was called 'Uzayr. He later was entitled ' the Jew ', the Deliverer. It happened that after the occurrence of people's general massacre by

Nebuchadnezzar, and destruction of temples, burnt of the Turah, captivity of women and conquest of Babylon by Cyrus, 'Uzayr went to Cyrus and asked him to equip the .Jews with home and means of life

This verse is a sort of explanation upon the previous verse, which implies that the ' .People of the Book ' do not believe in Allah and the Last Day

The similarity of ' the People of the Book ' to the idolaters was that idolaters considered idols as the partners of God. This verse points to that similarity: "... ." ...conforming

The Jews of the present day, of course, do not believe in 'Uzayr as the son of Allah, but at the time of the Prophet of Islam (p.b.u.h.), they had such a notion. They could offer no answer to the Prophet's question when he asked them why they did not :believe in Moses as God's son, the rank of whom was higher. The verse says

And the Jews say: ' Ezra is the son of God '; and the Christians say: ' the Messiah is " .' the son of God

"... ,That is the utterance of their mouths

The creeds of the Jews and the Christians are mixed with superstitions, the root of :which is found in the creeds of the ancient pagans. The verse says

"... .conforming with the saying of those who disbelieved before ..."

:Then, the verse continues saying

"!May Allah destroy them; how they are turned away..."

****

۳۱- اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ

أَرْبَاباً مِن دُونِ اللّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَآ أُمِرُوا إِلاَّ لِيَعْبُدُوا إِلَهاً وَاحِداً لآ إِلَهَ إِلاَّ هُوَ

سُبْحَانَهُ عَمَّا يُشْرِكُونَ

۳۱. " They have taken their rabbis and their monks and Messiah, son of Mary,

as (their) lords apart from Allah, while they were commanded to worship but One God;

there is no god but He; Pure is He and Exalted is He from what they associate (with Him)."

Commentary: verse ۳۱

The Qur'ānic term /'ahbār/ is the plural form of /hibr/ which means 'scholar, learned'; and the Arabic term /ruhbān/ is the plural form of /rāhib/ with the meaning of 'monk'. These people, with all their saintliness, are servants and worshippers of God, not objects of worship.

Unconditioned obedience from Jewish rabbis and Christian monks is a kind of worship done by the Jews and the Christians. Imam Sadiq (a.s.) said : " Whoever obeys a person in sinning Allah; he has worshipped him. " (Nūr-uth-Thaqalayn, the commentary)

The verse says:

" They have taken their rabbis and their monks and Messiah, son of Mary,

as (their) lords apart from Allah, while they were commanded to worship but One God;

there is no god but He; ..."

.Thus, obeying other than Allah unconditionally is a sort of serving other than Allah

To worship the prophets, exaggerating about them, and considering them as son(s) of :God is attributing partners to God. The verse continues saying

".(Pure is He and Exalted is He from what they associate (with Him ..."

****

۳۲- يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللّهُ إِلاّ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

۳۲. "They intend that they extinguish the Light of Allah with their mouths and Allah refuses but to perfect His Light, though the infidels detest it."

Commentary: verse ۳۲

For the vain and useless efforts of the Jews and the Christians, or all the opponents of Islam, among whom are polytheists, there has come an interesting resemblance in this verse. It says:

"They intend that they extinguish the Light of Allah with their mouths and Allah

refuses but to perfect His Light, ..."

Inspite of their wish, Allah intends to spread this Divine Light and to complete it more and more, so that it covers throughout the world and in a manner that all the people of the world enjoy it, although the disbelievers do not like it. The verse continues saying:

"...though the infidels detest it."

There is no meaning seemed more expressive than this to illustrate the degradation and contempt of their attempts. In fact, there will be no result for the efforts of a feable creature before the endless Will and infinite Power of Allah other than this.

For extinguishing a small light, people used to usually blow with their mouths, while a puff of mouth has no effect in extinguishing strong lights. In order to state the weakness of

their ability and to break their personality, the Qur’ān has applied “... with their mouths ...” which is of no avail for the strong lights to be extinguished. The purpose is that these miserable people intend to extinguish the light of Allah with the blow of their mouth, like a person who tries to extinguish the sun with a puff.

****

۳۳- هُوَ الَّذِی

أَرْسَلَ رَسُولَهُ بِالْهُدَی وَدِینِ الْحَقِّ لِیُظْهِرَهُ عَلَی الدِّینِ کُلِّهِ

وَلَوْ کَرِهَ الْمُشْرِکُونَ

۳۳. " He it is Who sent His Messenger with guidance and the religion of Truth, that He may prevail it over all religions, though the polytheists may detest it."

Commentary: verse ۳۳

At last, by the means of this verse, the Muslims have been given the glad tidings of the spread of Islam through the world. In this way, the Qur'ān has completed the content of the previous verse indicating that the efforts of the opponents of Islam result nothing for them. It explicitly says:

" He it is Who sent His Messenger with guidance

and the religion of Truth,

that He may prevail it over all religions, though the polytheists may detest it."

The purpose of ' guidance ', mentioned in the verse, is the clear reasoning and manifest evidences which exist in the religion of Islam; and the purpose of the phrase ' religion of Truth ' is the same religion of Islam whose both principles and positive laws are right and, in general, its history, evidences, proofs, consequences and concepts are totally right, too. Thus, no doubt, the religion whose both contents and documents, reasoning, and history are clear, should finally overcome all former creeds.

With the past of time and development of knowledge, together with the facility of communications, the facts will reveal their true features from behind the curtains of poisonous propaganda and they will remove the hinders that the opponents of the Truth create in its path. It is in this way that the religion of Truth and the government of Truth will dominate everywhere, though the enemies of the Truth detest it, because their effort is something opposite to the nature of history and against the .statutes of creation

:(.The Qur'ān and the reappearance of Mahdī (a.s

The words of the abovementioned verse have exactly been repeated in Sura As-Saff, No. ۶۱, verse ۹, and, with a little difference, have occurred in Sura Al-Fath, No. ۴۸, verse ۲۸. The verse informs of a significant happening, the importance of which has caused its repetition. It predicts that Islam will become a worldly religion and it will be .practiced everywhere all over the world

The concept of this verse is the complete triumph of Islam over all the religions in the world. This phrase means that Islam will finally cover the whole earth and will prevail .throughout the world

Upon the commentary of this verse, it has been narrated from Imam Sādiq (a.s.) who said: "By Allah, the content meaning of this verse has not happened yet and it will not happen until when the ' Ghā'im ' (a.s.) reappears. When he reappears there will remain no one to deny Allah, the Great, (throughout the world)." ('Ikmāl-ud-Din, by (Sadūq

:It is also narrated from Imam Bāqir (a.s.) who said

Verily whatever (promise) there lies in this verse will happen at the time of the " reappearance of Mahdī (a.s.) when

there will be no one (on the earth) but confesses the rightfulness of Muhammad ".(.(p.b.u.h

However, the question of Mahdī (a.s.) and his worldly reappearance has been mentioned in a lot of traditions recorded in the books of both great sects of Islam, so .that it is considered as one example among the presuppositions of conviction

It is narrated from Ali-ibn-i-'Abītālib (a.s.) that, at the time of reappearance of Mahdī (a.s.), there will be no house and no town but Islam will arrive into it, whether they like .(or dislike, and the sound of 'prayer call' will be heard in any town. (Tafsīr-us-Sāfī

****

p: ٣٨٨

۳۴- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيراً مِنَ الأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلا يُنفِقُونَهَا فِى سَبِيلِ اللّهِ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ

۳۴. "O' you who have Faith! Verily many of the rabbis and monks consume the properties of the people

in vanity and bar (them) from Allah's way.

And those who treasure up gold and silver, and do not spend them in the way of Allah;

inform them of a painful chastisement."

Commentary: verse ۳۴

The contents of the former verses were mostly upon the heathenish deeds of the Jews and Christians who believed in a kind of diety for their religious scholars. This verse implies that not only they have not the rank of diety, but also they have not the eligibility of leading people. The best evidence for this idea is their committing different offenses. The Qur'ān addresses the Muslims and says:

"O' you who have Faith! Verily many of the rabbis and monks consume the

properties of the people in vanity and bar (them) from Allah's way."

These rabbis and monks used to devour the people's properties falsely in different forms and without having a lawful permission, as follows:

One of those forms was that they used to conceal some of the facts of the religion of Messiah (a.s.) and Moses (a.s.) in

order that people would not convert to the new religion (Islam), which put their interests in danger and caused their presents to be ceased.

Another thing was that, by bribery from people, they invalidated the right and confirmed falsehood in place of right, and thus they judged falsely in benefit of the cruel and the strong.

One of other ways of gaining their unlawful incomes was that, under the name of 'selling Paradise' or 'forgiving sins', they took a great deal of money from people.

They used to bar people from Allah's way by perverting the Divine revelations or concealing them in order to preserve their unlawful gains.

Fitting to the discussion of mammonism of the leaders of both the Jews and the Christians, the Qur'ān mentions a general law due to those who treasure up wealth. It states:

"...And those who treasure up gold and silver, and do not spend them in the way of Allah; inform them of a painful chastisement."

The abovementioned holy verse has clearly prohibited treasuring up wealth, and commands Muslims to utilize their properties actively in the way of Allah and in a profitable path for Allah's servants. They should severely avoid treasuring and storing them in a corner so that their wealth would not be applied in the current bargains; otherwise, they must wait for a painful punishment.

This painful punishment is not only the violent retribution of the Resurrection Day, but also it encompasses the hard chastisements of this world which comes forth as a result of disturbing the economical harmony of the society and causing a larger gap between the rich and the poor.

?How much of Wealth Is Counted Treasure

According to many traditions, that which is obligatory to be paid is yearly alms tax, not other than that. Thus, if a person obtains some considerable wealth and regularly pays its Islamic tax, i.e. alms and also its one fifth levy, (khoms), the one will not be .included of the meaning of the verse under discussion

A tradition narrated from the Prophet (p.b.u.h.) indicates that when this verse was revealed the circumstance became difficult for the Muslims. They said that by this command none of them could keep anything for the future of their children. Finally, they asked the matter from the Prophet (p.b.u.h.), and he said: " Allah has not enjoined alms-tax save for that the rest of your properties becomes pure for you. So, the law of heritage has been legislated upon the properties which remain after you." This statement means that if treasuring up wealth were absolutely prohibited, the law of .heritage would be meaningless

Considering the totality of the concerning traditions upon this subject and together with the holy verse itself, it is understood that in ordinary conditions, viz. at periods that society is not in an unpleasant or dangerous circumstance and people enjoy an ordinary life, paying alms tax is usually sufficient for the poor and the remaining .'wealth of such people is not counted 'treasure

But at the time of extraordinary conditions, and when it requires that the interests of the Islamic society to be protected, the Islamic government can assign some limitations for treasuring up wealth, or may demand all the stored properties of .people to protect the existence of the Islamic society

:Traditions upon Alms

Imam Sādiq (a.s) said: “ Allah has given you these extra properties in order that you spend them alongside His pleasure, not to hoard up and treasure it up.” (Tafsir-us-Sāfi)

The holy Prophet (p.b.u.h.) said: “Allah has enjoined Alms in the wealth of the rich Muslims as much as to sufficient the poor. Verily Allah will severely reckon and punish them if they do not fulfil their duty.” (Tafsir-us-Sāfi)

According to some traditions, when the Expected Mahdi (May Allah hasten his glad advent) reappears, he will control treasures in order to use them all for the miserable people and his religious strives. (۱)

:Abūthar and This Verse

To make a protest against the manner of Mu‘āwiyah, ‘Uthmān, and the authorities of the government in gathering and treasuring up gold and silver, Abūthar, who was one of the close companions of the Prophet (p.b.u.h.), repeatedly recited this verse aloud before Mu‘āwiyah and then in front of ‘Uthmān every morning and evening. He said that this verse was not allocated only to those who hinder Alms tax, but it encompasses everyone who treasures up wealth.

One of the excellencies of Abūthar in his life was that when confronting the governers of his time he used to enjoin right and forbid wrong concerning their vain expenses. His

---

۱ - ۱ Muntakhab-ul-‘Āthār, Usūl-I-Kāfi, vol. ۴, p. ۶۱; and many other traditions which are recorded in the books of both great sects of Muslims, such as: Musnad Ahmad Hanbal, Sahih Bukhārī, the books entitled: Manlā Yahzuruhul-Faghīh, Wasā’il-ush-Shī‘ah, and ‘Amālī by Shaykh-i-Tūsī

conflict with ‘Uthmān was not due to his wealth and position, but it was a protest to a social indecency ‘Uthman was committing.

Abūthar was frequently exiled because he opposed the wrong style of the government of his time and shouted against the financial method of ‘Uthman, Mu‘āwiyah’s treasuring up unlawful properties, and justifications of Ka‘b-ul-’Akhbār. The details of this meaning are found in the history books of both great sects of Muslims, including: Al-Qadir, vol. ۸, p. ۳۳۵; Al-Minār, the commentary, vol. ۱۰; Tafsir-i-Nūr,vol. ۵, p. ۴۶, and so on.

Explanations:

۱. Not all the scholars and clergies are wicked. The holy verse says:

“O’ you who have Faith! Verily many of the rabbis and monks consume the properties of the people in vanity …”

It should be noted that this matter refers to many of them, not all of them. This statement means that there are also some ones among them who do not commit these indecencies. This very idea, that the Qur’ān announces, is a very good evidence that the judgements of the Qur’ān are just. That is why in Sura Al-Mā’idah, No. ۵, verse ۸۲, the Qur’ān has admired a group of them.

۲. To misuse opportunities and ranks is religiously unlawful, and the greatest danger for clergymen is a financial mischief.

“…Consume the properties of the people in vanity and bar (them) from Allah’s way. …”

۳. The mammonism of the scholars and the treasuring up wealth done by the rich causes the wrath of Allah. The verse says:

“…And those who treasure up gold and silver, and do not spend them in the way of Allah; inform them of a painful chastisement.”

۴. Treasuring up gold, silver and money, and restraining from spending them in charity is a capital sin, because it has been promised punishment for.

۵. In Islam, there is no limitation for having a considerable capital, but in gaining it, there are some conditions which should be observed. To spend wealth in a bad way is also unlawful in Islam.

۶. Treasuring up wealth is a social calamity, and worse than that is greed, while worse than this is concealing and storing wealth, since it produces a lot of difficulties for the society.

p: ۳۹۴

۳۵- يَوْمَ يُحْمَى عَلَيْهَا فِى نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ

وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا كَنَزْتُمْ لأَنْفُسِكُمْ

فَذُوقُوا مَاكُنْتُمْ تَكْنِزُونَ

,On the Day (of Judgment) they (the coins) shall be heated in the Fire of Hell " .۳۵

and therewith their foreheads and their sides and their backs shall be branded, (the :(angels will tell them

This is what you have treasured up for yourselves, therefore taste you now what ' " '!you were treasuring

Commentary: verse ۳۵

The Retribution of Amassers of Wealth

This holy verse points to one of the chastisements of such people in the next world, :where it says

,On the Day (of Judgment) they (the coins) shall be heated in the Fire of Hell "

"... ,and therewith their foreheads and their sides and their backs shall be branded

It is in that situation that the angels of punishment will tell them that is the same thing that they amassed for themselves in the form of treasures and did not spend it for the :deprived in the way of Allah. The verse says

"... ,the angels will tell them): ' This is what you have treasured up for yourselves)..."

As a result of their deed, they should taste what they used to treasure and find the :evil consequence of it. The verse continues saying

” ’!therefore taste you now what you were treasuring…“

Once more this verse emphasizes on this fact that the deeds of human beings will not vanish. The deeds of persons will remain for the next world where they will incarnate .in front of every one and cause his happiness or his toil

****

۳۶- إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللّهِ اثْنَا عَشَرَ شَهْراً فِی کِتَابِ اللّهِ

یَوْمَ خَلَقَ السَّمَاوَاتِ وَالاَرْضَ مِنْهَا أَرْبَعَهٌ حُرُمٌ

ذَلِکَ الدِّینُ الْقَیِّمُ

فَلا تَظْلِمُوا فِیهِنَّ أَنْفُسَکُمْ وَقَاتِلُوا الْمُشْرِکِینَ کَآفَّهً کَمَا یُقَاتِلُونَکُمْ کَآفَّهً

وَاعْلَمُوا أَنَّ اللّهَ مَعَ الْمُتَّقِینَ

,Verily the number of months with Allah is twelve months in the Book of Allah " .۳۶

,since) the day He created the heavens and the earth)

.four of them are sacred

That is the established religion. So be you not unjust

unto your selves during them. And fight polytheists totally even as they fight you ,totally

" .and know that Allah is with the pious ones

Commentary: verse ۳۶

In view of the fact that in this Sura there have occurred several discussions about fighting against pagans, the Qur'ān refers to one of the rules of an Islamic fight and the Holy Struggle through this verse and the verse after it. It is to hold the Sacred :Months in respect. It says

Verily the number of months with Allah is twelve months in the Book of Allah, (since) " "... ,the day He created the heavens and the earth

Since the day the solar system was formed in the present shape, there have existed year and month. A year is a

complete course of the rotation of the earth around the sun; and a month is a complete course of the rotation of the moon around the earth which happens twelve .times in a year

Then the Qur'ān adds that four months out of these twelve months are sacred, in :which any fight and battle are religiously unlawful. It says

"... .four of them are sacred..."

Next to this statement, in order to emphasize on the matter, it says that this religion is fixed and unchangeable. It is not like the wrong customs which Arabs had and, whenever they wished, they would change the place of them. The verse continues :saying

"... .That is the established religion..."

It is understood from some Islamic literature that the prohibition of war during these four months were enjoined not only in the divine creed of Abraham (a.s.), but also in .the godly religions of the Jews and Christ, as well as the other heavenly religions

Then the verse implies that during these four months you should not be unjust to your selves and incur the retributions of this world and the punishments of the Hereafter. It :says

"... .So be you not unjust unto your selves during them..."

But, since the prohibition of Holy Struggle during these four months might be misused by the enemies of Islam and it would make them bold in attacking the Muslims, :through the next phrase, it adds

"... ,And fight polytheists totally even as they fight you totally..."

That is, they are infidels, and infidelity and idolatry is the origin of dispersion, yet they fight against you in one single line. It is more eligible for you, the monotheists, to be united against the enemies of Islam and stand firm in a line, like an

iron wall, in front of them. At last, the verse implies that Muslims should know that if they keep from evil and exactly excecute the teachings of Islam, Allah vouches their :victory, because Allah is with the pious ones. The verse says

" .and know that Allah is with the pious ones…"

****

۳۷- إِنَّمَا النَّسِیءُ زِیَادَةٌ فِی الْکَفْرِ یُضَلَّ بِهِ الَّذِینَ کَفَرُوا یُحِلُّونَهُ عَاماً وَیُحَرِّمُونَهُ عَاماً لِیُوَاطِئُوا عِدَّهَ مَاحَرَّمَ اللّهُ فَیُحِلُّوا مَا حَرَّمَ اللّهُ زُیِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللّهُ لایَهْدِی الْقَوْمَ الْکَافِرِینَ

۳۷. "Verily postponing (of the sacred month) is only an addition unto infidelity whereby the infidels

go astray; they allow it (fight) one year and forbid it another year, that they may adjust the number of months Allah has forbidden, thus they allow what Allah has forbidden. The evil of their deeds has been made fair seeming to them. And Allah does not guide the unbelieving people."

Commentary: verse ۳۷

In this verse, the Qur'ān points to a wrong custom which was usually accomplished at the Age of Ignorance. It was customary among them to change the place of sacred months, about which this verse says:

"Verily postponing (of the sacred month) is only an addition unto infidelity..."(۱)

The reason of this meaning is that, besides their disbelief and ' creedal infidelity ', by ignoring this commandment, they also committed 'practical infidelity', and by means of this

p: ۴۰۰

---

۱ - ۱ Lexicologists has rendered the Arabic term /nasī'/ into the sense of 'changing the place', or ' postponing '. As they say, this word is used for postponing the menstruation of women from its time, or postponing the death of a person, and postponing the months wherein fight is unlawful. (Lisān-ul-Arab, vol. ۱, p. ۱۶۶; and Majma'-ul-Bayān, vol. ۵, p. ۴۴)

action, the faithless persons might incure a greater aberration. The verse continues :saying

"... ;whereby the infidels go astray..."

Then, in the continuation of the verse, the Qur'ān implies that they considered one month in a year lawful and in another year they forbade the same month. They did so in order that, as they imagined, they adapted it with the months Allah had assigned. :The verse says

they allow it (fight) one year and forbid it another year, that they may adjust..."

"... ,the number of months Allah has forbidden

That is, when they omitted one month of the Sacred Months, they substituted another month in its place, so that the figure 'four' became full. But, by this ridiculous and hideous action of theirs, they utterly wasted the philosophy of the prohibition of Sacred Months and toyed with the ordinance of Allah for their low desires. Strange! :They were very happy and pleased with their own action, because

"... .The evil of their deeds has been made fair seeming to them..."

They used to say that the long peaceful time between two wars, decreased the war .skillfulness, therefore, they should light the fire of war

Allah also leaves to themselves those people who are not worthy to be guided, and :does not guide them. The verse says

".And Allah does not guide the unbelieving people..."

****

Point

Muslims called upon to fight in the way of Allah – How Allah helped the Messenger in .the Cave while he migrated from Mecca, referred to

۳۸- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمُ انْفِرُوا فِى سَبِيلِ اللّهِ اثَّاقَلْتُمْ إِلَى الاَرْضِ أَرَضِيتُم بِالْحَيَاهِ الدُّنْيَا مِنَ الاَخِرَهِ

فَمَا مَتَاعُ الْحَيَاهِ الدُّنْيَا فِى الأَخِرَهِ إِلاَّ قَلِيلٌ

O' you who have Faith! What (excuse) have you that when it is said to you: 'Go " .۳۸ ,'forth in Allah's way

?you should incline heavily to the ground

Are you contented with the life of this world instead of the Hereafter? But the ".enjoyment of the life of this world, compared with the Hereafter, is but little

Occasion of Revelation: verse ۳۸

It has been narrated by Ibn-'Abbās, as well as some others, that this verse and the .' verse after it have been sent down about the ' Battle of Tabūk

Some Islamic narrations indicate that the Prophet of Islam (p.b.u.h.) usually did not make manifest the war decisions and his final aims concerning them for Muslims before the beginning of war in order that the Islamic martial secrets would not be handed to the enemy. But, the situation was

different about ‘ the Battle of Tabūk, where in advance he announced clearly that they were going to fight against the Romans. That fight against the Emperor of Eastern Byzantine, of course was not a simple matter, and Muslims should be .completely prepared for that great war

In addition to that, the distance between Medina and the country of the Romans was very long and, all things apart, it was summer, the hot season, and the time of harvest .for both corns and fruits

All these affairs with together made the problem of going toward the battlefield extraordinary difficult for the Muslims, so much so that some of them showed .hesitation in accepting the Prophet’s invitation

It was in those circumstances that these couple of verses were sent down and, with a very sharp and decisive tone, warned Muslims to be aware of danger, and made them .ready to participate in that great war

Commentary: verse ۳۸

As it was cited in the occasions of revelation, the abovementioned verse is about the .circumstance of the Battle of Tabūk

TABŪK is a region between Medina and Syria where the bound of Sa‘ūdi Arabia is located now, and, at that time, it was close to the lands of the Emperor of Eastern Byzantine, which was dominated over Syria. This event happened in the ninth A.H. viz. .about one year after the occurrence of Mecca Conquest

With the most intensive manner, the Qur’ān invites people unto Holy Struggle. Sometimes it applies some encouraging words, and sometimes some scorning words, and sometimes it

threatens them. It addresses people differently and through various ways in order to :make them ready. Here, in this verse, at first it says

O' you who have Faith! What (excuse) have you that when it is said to you. 'Go forth" ,'in Allah's way

"... ?you should incline heavily to the ground

Then, with a reproaching tone, and, referring to the life of this fleeting world and also :the vast eternal life in the coming world, it says

"... ?Are you contented with the life of this world instead of the Hereafter..."

Did you do it while the advantages and the amount of the life of this world in :comparison with the life in Hereafter is very little? The verse says

But the enjoyment of the life of this world, compared with the Hereafter, is but..." ".little

How might a wise person submit such a detrimental exchange? And how does he lose ?an extraordinary worthy thing for reaching to a worthless little thing

****

۳۹- إِلاَّ تَنْفِرُوا يُعَذِّبْكَمْ عَذاباً أَلِيماً وَيَسْتَبْدِلْ قَوْماً غَيْرَكُمْ

وَلا تَضُرُّوهُ شَيْئاً وَاللّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

۳۹. " If you do not go forth, He will chastise you with a painful chastisement,

and He will substitute in your place a people other than you,

and you will not harm Him anything, for Allah is All-Powerful over everything."

Commentary: verse ۳۹

Then, the Qur'ān promotes the reproaching tone higher into an earnest form of threat and implies that if Muslims do not move towards the battlefields of Holy Struggle, Allah will punish them with a painful punishment. The verse says:

" If you do not go forth, He will chastise you with a painful chastisement, ..."

So, if they think that by their going aside and turning their backs to the battlefields the wheels of the development of Islam may stop and the light of the religion of Allah will tend to be extinguished, they are in a tremendous error, because Allah can substitute a group of people other than them who will be faithful, decided, and obedient to the command of Allah. The verse says:

"...and He will substitute in your place a people other than you, ..."

These people will be a group of persons who are different from them from any point of view. They will be different from them not only from the view point of personality, but

.also from the view points of faith, decision, courage, and obedience

Some commentators believe that this holy phrase is an indication to Iranians or .(people of Yemen. (Majma'-ul-Bayān

Then the verse adds that, by this way, they can not harm anything unto Allah and His :pure religion. The verse continues saying

".and you will not harm Him anything, for Allah is All-Powerful over everything…"

This is a reality, not an imaginary utterance, nor an afar hope, because Allah (s.w.t.) is powerful over everything and whenever He will upon the triumph of His pure religion, :no doubt, it will happen. The verse ends

".for Allah is All-Powerful over everything…"

****

۴۰- إِلاَّ تَنصُرُوهُ فَقَدْ نَصَرَهُ اللّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِی الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لاتَحْزَنْ إِنَّ اللّهَ مَعَنَا فَأَنْزَلَ اللّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلی وَكَلِمَةُ اللّهِ هِیَ الْعُلْيَا وَاللّهُ عَزِيزٌ حَكِيمٌ

۴۰. "If you do not help him, yet Allah has helped him already, when those who disbelieved expelled him, he was the second of the two,

when they both were in the cave, when he said unto his companion: ' Do not grieve, surely Allah is with us.'

Then Allah sent down on him His tranquillity and strengthened him with hosts which you did not see, and He made the word of those who disbelieved the lowest;

and the word of Allah is the highest, and Allah is the Mighty, the Wise."

Commentary: verse ۴۰

This verse contains a hint to the dangerous plan of polytheists for slaying the Prophet (p.b.u.h.). In the event of the Night fixed for the execution of the Conspiracy, every tribe sent a vigorous person ready to stab at him. They decided to attack at night and slay the Prophet (p.b.u.h.). He put Ali-ibn-Abītālib (a.s.) in bed instead of himself and, by night, he went towards the Cave of Thūr accompanied with Abūbakr. The pagans chased the Prophet (p.b.u.h.) as far as the threshould of the Cave, but, seeing the spider's webs at the

gate of the Cave, they changed their mind and returned. Thus, after three days staying there, the Prophet (p.b.u.h.) left for Medina. During that time, Abūbakr's slave, 'Āmir-ibn-Fahrah, brought food for them. At the same time, Ali (a.s.) was preparing .the necessities of traveling to Medina

After three days, three camels were supplied ready at the Cave and the Prophet ((p.b.u.h.), Abūbakr, and a guide started for Medina. (Narrated from Durr-ul-Manthūr

Therefore, Allah's helps in the past are some admonitions for today; and if they do not help the religion of Allah, He helps His Messenger even by sending spider's webs. The :verse says

,If you do not help him, yet Allah has helped him already "

when those who disbelieved expelled him, he was the second of the two, when they both were in

the cave, when he said unto his companion: ' Do not grieve, surely Allah is with us'. Then Allah sent down on him His tranquillity and strengthened him with hosts which "... ,you did not see

Of course, the Will of Allah is superior to and higher than any decisions and desires. :The verse says

"... ,and the word of Allah is the highest..."

And, the transgressive forces, with all their specializations and possibilities, will be impotent before the true believers who have tranquillity and certainty. The holy verse :says

and He made the word of those who disbelieved the lowest; and the word of Allah..." ".is the highest, and Allah is the Mighty, the Wise

****

۴۱- انفِرُوا خِفَافاً وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِی سَبِیلِ اللّهِ ذَلِكُمْ خَیْرٌ لَكُمْ إِن كُنتُمْ تَعْلَمُونَ

Go forth light and heavy! and strive in Allah's way with your possessions and your " .۴۱ ,selves

".this is better for you if you know

Commentary: verse ۴۱

The objective meaning of the Arabic couple of words: /xifāf/ and /θiqāl /, mentioned in the verse, is either of the following opposite terms: ' light and heavy ', ' bachelor and ,' married ', ' poor and rich ', ' on horseback and on foot

young and old ', ' to have a large family and to have a small family', 'of ease and of ' .' discomfort ' and ' trade and farming

It is cited in Fi-Zilāl, a commentary of the Qur'ān, that when some old persons such as: 'Abū-'Ayyūb 'Ansāri, Miqdād, and Abū-Talhah, who became ready to go towards the battle-fields, were told that they were too old to go to fight, they often recited the .abovementioned verse

However, when the command of general mobilization for battlefield is issued, do not "... !pretext any barrier. The verse says: " Go forth light and heavy

And do know that everything should be devoted to the religion, including wealth and :life, not only either of them. The verse continues saying

And strive in Allah's way with your possessions and your selves, this is better for..." ".you if you know

Therefore, striving with life for the poor and striving with both wealth and life for the .rich is obligatory

۴۲- لَوْ کٰانَ عَرَضاً قَرِیباً وَسَفَراً قاصِداً لَاتَّبَعُوکَ وَلَکِن بَعُدَتْ عَلَیْهِمُ الشُّقَّهُ وَسَیَحْلِفُونَ بِاللّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَکُمْ یُهْلِکُونَ أَنْفُسَهُمْ وَاللّهُ یَعْلَمُ إِنَّهُمْ لَکَاذِبُونَ

.۴۲ "Had there been a near gain, and an easy journey, certainly they would have followed you, but the distance was too far to them; yet they will swear by Allah:

'Had we been able, we would certainly have gone out with you', they destroy themselves.

And Allah knows that verily they are liars."

Commentary: verse ۴۲

The Qur'ān refers this meaning to the lazy persons who are weak in faith and resort to kinds of pretext in order to refrain from attending in this great course. The Qur'ān says to the Prophet (p.b.u.h.) that if there was an available booty and the journey was short they would accept his invitation and hasten to sit at that prepared table, so that they could reach the worldly material. It says:

"Had there been a near gain, and an easy journey, certainly they would have followed you, ..."

But, now that the way is very far and difficult for them, they act listlessly and seek pretexts. The verse continues saying:

"...but the distance was too far to them; ..."

It is surprising that they did not suffice to pretexts, but they would come to the Prophet (p.b.u.h.) and swear by Allah that if they could they would certainly had gone out with the Prophet (p.b.u.h.). Therefore, they expressed that the reason that they did not come forth was their incapability and lack of power. The holy verse continues :saying

yet they will swear by Allah: 'Had we been able, we would certainly have gone out..." "... ,'with you

In fact, by means of these deeds and telling those lies, they destroyed themselves. :The verse says

"... .they destroy themselves..."

:But Allah knows well that they are not truthful. The verse says

".And Allah knows that verily they are liars..."

They are completely capable to act but since the table is not so rich and there is a .difficult program in front of them, they resort to false oaths

This circumstance was not confined to the Battle of Tabūk and the age of the Prophet (p.b.u.h.). In any society, there are often some lazy, or ' hypocritic and greedy ' persons who are always waiting for the moments of victory and efficacious opportunities to come. At that time, they often substitute themselves deceitfully in the first line and shout to introduce themselves to others that they are the first strivers, the best strugglers, and the most sympathetic people, in order that they enjoy the .consequences of the existing triumph without incurring any trouble

****

Section ۷: The Hypocrites

Point

The hypocrites asking permission to remain behind – Their presence would have been – only a liability or weakness

.Their spending of wealth not acceptable to Allah

۴۳- عَفَا اللّهُ عَنکَ لِمَ أَذِنتَ لَهُمْ حَتَّی یَتَبَیَّنَ لَکَ الَّذِینَ صَدَقُوا

وَتَعْلَمَ الْکاذِبِینَ

۴۳. " May Allah pardon you! Why did you give them leave before you had found out

" ?those who spoke the truth and before you had known the liars

Commentary: verse ۴۳

:Try to Recognize Hypocrites

It is understood from the tone and style of these verses that some hypocrites came to the Prophet (p.b.u.h.) and, after expressing some excuses, and even taking oaths, they asked him permission that they would not take part in the battlefield of Tabūk. .So, the Prophet (p.b.u.h.) gave permission to that group

In this verse, Allah addresses His Messenger kindly, in a manner that, before severity in statement, His words are about remittal and forgiveness. Then the Qur'ān implies why he did

not permit that those who spoke the truth be recognized from the liars and he would :distinguish them. The verse says

May Allah pardon you! Why did you give them leave before you had found out those “ ” ?who spoke the truth and before you had known the liars

Is the abovementioned reproof and blame, which has been combined with the announcement of Allah’s forgiveness, an evidence for that the Prophet’s permission ?’had been an offense, or it had been only a ‘leaving the better

This question may be answered that the mentioned ‘reproof and blame’ has a metaphorical form and there has not been even a ‘leaving the better’ in the course, and the purpose has been to state the hypocritical spirit of the hypocrites in a delicate .and metaphorical statement

.This meaning can be made clear by mentioning an explicit example

Suppose a cruel person intends to beat your son, but at the same time one of your friends stops him of doing that action. Regarding that, not only you will not be inconvenient but also you will become happy. Yet, to prove the inward indecency of that person, you may tell your friend, in a form of reproof and blame, why he did not let him beat and all people around there would recognize that cruel hypocritical person. Your aim from this statement is only to prove his cruelty and hypocrisy which has been appeared in the guize of ‘reproof and blame’ unto your friend and your .advocate

****

۴۴- لا يَسْتَأْذِنُكَ الَّذِينَ يُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ

أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

وَاللّهُ عَلِيمٌ بِالْمُتَّقِينَ

۴۴. "Those who believe in Allah and the Last Day do not ask you for leave, (to be exempt) from striving with their possessions and their selves;

and Allah is All-Knowing of the pious ones."

Commentary: verse ۴۴

A true believer, who loves Holy Struggle and martyrdom, has no fear from death. Therefore, he does not go after taking permission to get a leave. Sometimes it happened that some Muslims persistently asked the Prophet (p.b.u.h.) to send them to fight, but he had not the necessary possibilities, and, therefore, they wept. (۱) In going to Tabūk, when the Messenger of Allah (p.b.u.h.) left Ali (a.s.) in Medina as his substitute, he (a.s.) did not feel at home. The Prophet (p.b.u.h.) conforted him and told him that he (a.s.) was, in situation to him (p.b.u.h.), as Aaron was to Moses (a.s.).

Thus, the true believers and true strivers do not flee from labour and tasks concerning Holy Struggle, and they devote both with their wealth and selves.

Therefore, a believer is always prepared and ready to obey the Divine commandment. He does not seek for pretexts. So the faith in 'origin and end' is the main factor of piety, love of

---

۱- Sura At-Taubah, No. ۹, verse ۹۲

:martyrdom, and attending in Holy Struggles. The holy verse says

(Those who believe in Allah and the Last Day do not ask you for leave, (to be exempt "

"... ;from striving with their possessions and their selves

Then, it is by means of this manner that a pious person can be recognized at the time of war and in battlefields, not at home and during the time of peace. The verse :continues saying

".and Allah is All-knowing of the pious ones..."

****

۴۵- إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لايُؤْمِنُونَ بِاللّهِ وَالْيَوْمِ الآخِرِ

وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِى رَيْبِهِمْ

يَتَرَدَّدُونَ

۴۵. " Only those ask leave from you who do not believe in Allah and the Last Day and their hearts are in doubt, so they waver in their doubt. "

Commentary: verse ۴۵

Those who, in the course of the Battle of Tabūk, came to the Prophet (p.b.u.h.) and asked him to stay at home, were the very hypocrites and some Muslims of a weak faith, else those believers whose faith was safe and complete and did believe in Allah and the Resurrection Day never asked permission from the Prophet (p.b.u.h.) to offend upon the subject of Holy Struggle.

It is understood from this verse that such believers were so obedient to the Prophet's command that they would never say anything against the question of Holy Struggle and participated in it by their properties and selves without any hesitation, and Allah was aware of the circumstances of those pious ones.

Only those disputed upon the question of Holy Struggle who were weak in their belief, or were hypocrites, and had not a proper faith in Allah and the Resurrection Day. Such people came to the Prophet (p.b.u.h.) and, by some vain excuses and pretexts, they asked permission from Him not to take part in the Holy Struggle. Concerning these people, the Qur'ān

announces that their hearts are in doubt and they have not reached to a conclusive :belief, then they are bewildered in their own doubt and hesitation. The verse says

Only those ask leave from you who do not believe in Allah and the Last Day and their " ". hearts are in doubt, so they waver in their doubt

Hadrat Amīr-ul-Mu'mineen Ali (a.s.) in one of his sayings has cited: "...and he who (waves in doubt, Satans trample him under their feet." (۱

****

p: ۴۱۷

(Nahjul-Balāqah, saying No. ۳۱, p. ۵۵۰ (English version ۱ -۱

۴۶- وَلَوْ أَرَادُوا الْخُرُوجَ لأَعَدُّوا لَهُ عُدَّةً وَلَكِن كَرِهَ اللّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ

۴۶. "And if they had intended to go forth, they would have certainly provided equipment for it, but Allah was averse to their going forth, so He withheld them and it was said (to them):

'Sit you with the sedentary!' "

Commentary: verse ۴۶

These very hypocrites, who came to the Prophet (p.b.u.h.) and asked him to give them permission not to participate in the Holy Struggle, had formerly decided not to go to the Holy Struggle and that asking permission was an external action which was done formally, since whether the Prophet (p.b.u.h.) gave them permission or not, they would not go to fight. The same matter, from their situation, is stated through this verse. It says:

"And if they had intended to go forth, they would have certainly provided equipment for it, ..."

They never provided any preliminary preparations for their going out, and the very thing indicated that they were not decided to go forth.

After that, the verse points to an important matter denoting that, as a result of their intention and their action, Allah basically was not pleased with their participation in the Holy Struggle. So, He cast this idea into their hearts that they would stay at home and refrain going forth. Therefore, they were told to remain in Medina with those who had not taken

:part in the Holy Struggle such as children, women, and the sick. The verse says

but Allah was averse to their going forth, so He withheld them and it was…"

" ' !said (to them): ' Sit you with the sedentary

However, the averse of Allah to their going forth toward Holy Struggle is a negation of .Divine succor, not a practical prohibition

****

۴۷- لَوْ خَرَجُوا فِيكَمْ مَا زَادُوكُمْ إِلاَّ خَبَالاً وَلأَوْضَعُوا خِلاَلَكَمْ يَبْغُونَكَمُ الْفِتْنَه وَفِيكَمْ سَمَّاعُونَ لَهُمْ

وَاللّهُ عَلِيمٌ بِالظَّالِمِينَ

۴۷. " Had they gone forth among you, they would not have increased to you aught save corruption, and they would have certainly hurried about (to and fro) amidst you, seeking to stir up sedition between you;

and some of you would listen to them;

and Allah is All-Knowing of the unjust. "

Commentary: verse ۴۷

In this holy verse, the Qur'ān explains that if they came out with you and took part in the Holy Struggle they would be a boaring for you and they would do naught but corruption and sedition. They might penetrate inside your rows and substitute themselves deceitfully amongst you being busy with disturbances; and there are some persons among you who follow them and hearken to their seditious statements. Therefore, if they had come they would have created sedition and disturbance in the groups of the Muslims. The holy verse says:

" Had they gone forth among you, they would not have increased to you aught save corruption, and they would have certainly hurried about (to and fro) amidst you, seeking to stir up sedition between you;

"… ;and some of you would listen to them

By means of their evil speeches, they would pervert the weak Muslims from the straight path and would create a gap and separation in the troops of Islam, so that the troops' spirit could be weakened. Then, the verse continues saying that Allah is :aware of the unjust; i.e. He knows all their plots. The verse says

" .and Allah is All-Knowing of the unjust…"

****

p: ۴۲۱

۴۸- لَقَدِ ابْتَغَوُا الْفِتْنَهَ مِن قَبْلُ وَقَلَّبُوا لَکَ الْأُمُورَ

حَتَّی جَآءَ الْحَقُّ وَظَهَرَ أَمْرُ اللّهِ

وَهُمْ کَارِهُونَ

۴۸. "They certainly sought to stir up sedition already before, and turned matters upside down for you, until the truth came and Allah's command appeared though they were averse."

Commentary: verse ۴۸

These hypocrites had given their examination before. They had cast sedition among the Muslims.

Therefore, the Qur'ān refers to the course of the Battle of 'Uhud where the hypocrites, under the leadership of 'Abdullah-ibn-'Ubay, struck the Muslims very violently and hindered a large group of them from participating in the Holy Struggle. They not only did not go to war themselves, but also caused some Muslim tribes to become doubtful about it. These tribes were such as Banū-Muslimah, and Banū-Harithah. They, as a result of the hypocrites' preachings, hesitated to go to fight in the Holy Struggle, but soon they overcame to their doubt and participated in the Holy Struggle. The following holy verse from Sura 'Āl-i-'Imrān is a hint to that very circumstance. It says:

"When two parties of you had decided to flinch but Allah was the protector of them both (and helped them to

(change their thought); so in Allah (alone) should the believers trust." (1)

It is for this reason that, in the verse under discussion, the Qur'ān states that the hypocrites had decided from before to stir up sedition and they tried to turn the matters upside down for the Prophet (p.b.u.h.) in order that he might make mistake in making his decisions. But the truth came and Allah's command was manifested while they were not pleased. That is, in that very Battle of 'Uhud that they applied their seditions, the Muslims, after incurring a failure, finally overcame the enemy, and Islam obtained a better situation and it was fixed. The hypocrites, of course, did not like that circumstance. The verse says:

"They certainly sought to stir up sedition already before, and turned matters upside down for you, until the truth came and Allah's command appeared though they were averse."

Yes, hypocrites' hearts never submit to the Islamic system, "...they were averse. ", but as it was actually proved, the helps of Allah destroy the plans of the hypocrites: "... ...the truth came and Allah's command appeared".

****

۱- Sura 'Al-i-'Imrān, No. ۳, verse ۱۲۲

۴۹- وَمِنْهُم مَن يَقُولُ ائْذَن لِی وَلا تَفْتِنِّی أَلاَ فِی الْفِتْنَهِ سَقَطُوا

وإِنَّ جَهَنَّمَ لَمحِيطَهٌ بِالْكَافِرِينَ

And among them there is he who says: ‘ Give me leave and do not tempt me.’ “ .۴۹ Surely into temptation have they already fallen; and verily Hell encompasses the ”.infidels

Commentary: verse ۴۹

One of the chiefs of the tribe Bany Salamah, who was one of the hypocrites, asked the Messenger of Allah (p.b.u.h.) not to attend in the Battle of Tabūk. His pretext was that if he saw the Roman women, he would be enamoured of them and would commit sins. The holy Prophet (p.b.u.h.) allowed him so. Then, this verse was revealed and counted him sinful and fallen in temptation for the sake of not participating in the battlefield. The Prophet (p.b.u.h.) resigned him from his rank, the presidency of the tribe, and .appointed Bushr-ibn-Bur’ā’, a generous and good tempered man, in his place

However, for believers, a battlefield is the site of temptation and examination, and those who are worried about the temptation of war and avoid going toward Holy :Struggle, will fall into a greater temptation. The verse says

And among them there is he who says: ‘Give me leave and do not tempt me.’ Surely “ ”... ;into temptation have they already fallen

To deceive the believers, some of hypocrites abuse the religious matters and ordinances and, under the name of, for

example, ‘ looking at the Roman girls ’, disobey the command of Allah and the .Messenger

It should be noted that escape from the Divine trial is impossible; and encompassment of Hell upon infidels and hypocrites is for the encompassment of Hell upon infidels and hypocrites is for the encompassment of sin upon their entity. The :verse continues saying

”.and verily Hell encompasses the infidels…“

****

۵۰- إِن تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ وَإِن تُصِبْكَ مُصِيبَةٌ يَقُولُوا

قَدْ أَخَذْنَآ أَمْرَنَا مِن قَبْلُ وَيَتَوَلَّوْا

وَهُمْ فَرِحُونَ

۵۰. " If (any) good befalls you, it vexes them; but if an affliction visits you,

they say: ' We had taken care of our affair in advance',

and they turn away, rejoicing."

Commentary: verse ۵۰

In this verse, the Qur'ān refers to one of other particular epithets of the hypocrites. This epithet in them is that if a goodness befalls the Prophet (p.b.u.h.) and Muslims, they will be annoyed of it. They will be inconvenient if the Prophet (p.b.u.h.) overcomes the enemy in the war or obtains some booties.

They do not like the goodness and happiness of the Muslims, but if an affliction befalls the Muslims, that they meet with failure or be killed, for example, they will be glad and they say that they had observed the necessary precausions from before and they did not visit that affliction. In such a way, they speak ironically of Muslims. The verse says:

" If (any) good befalls you, it vexes them; but if an affliction visits you,

they say: ' We had taken care of our affair in advance', and they turn away, rejoicing."

****

p: ۴۲۶

۵۱- قُل لَن يُصِيبَنَآ إِلاَّ مَاكَتَبَ اللّهُ لَنَا هُوَ مَوْلاَنَا وَعَلى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

۵۱. " Say: ' Never shall afflict us (anything) save what Allah has prescribed for us;

He is our Master; and on Allah should the believers rely '. "

Commentary: verse ۵۱

The leader of a community and the community itself are partners with each other in sorrows and joys.

We are commissioned to our duties, not sureties to their results. We go forth in Holy Struggle, but determinations are with Allah. The verse says:

" Say: ' Never shall afflict us (anything) save what Allah has prescribed for us; ..."

Whatever Allah prescribes for a believing servant is good, since never does a master prescribe some bad things for his servant.

A believer lives under the mastership of Allah (s.w.t.); and the highest peak of monotheism is to run alongside the orbit of Divine Law, and also leaving the fate to the Will of Allah, the Wise. It says:

"...He is our Master; ..."

On Allah (s.w.t.) alone should a believer rely, because the condition of Faith is relying on Allah. The verse says:

"...and on Allah should the believers rely'. "

****

۵۲- قُلْ هَلْ تَرَبَّصُونَ بِنَآ إِلاَّ إِحْدَى الْحُسْنَيَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَن يُصِيبَكُمُ اللّهُ بِعَذَابٍ مِنْ عِندِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا

إِنَّا مَعَكُم مُّتَرَبِّصُونَ

Say: ' Do you await for us but one of the two excellences? And we await for you " .۵۲
that

Allah will afflict you with punishment from

".' Himself or by our hands. So await; we (too) are awaiting with you

Commentary: verse ۵۲

This verse addresses the Prophet (p.b.u.h.) to convey this answer to them, too, that whether they expect to reach Muslims one of the two goodnesses, victory or :martyrdom. The verse says

Say: ' Do you await for us but one of the two "

"... ?excellences

Muslims either defeat the enemy in the war and come out from the battlefield victoriously, or they will be killed and drink the glass of martyrdom honestly. Whatever comes forth welcomes, and it is the cause of their honour and the light of Muslims' .eyes. There will be, however, no failure in their policy

But, on the contrary, concerning the opponents, Muslims await for them one of the two afflictions. Either they meet the punishment from Allah both in this world and the .next world, or Muslims make them contemptible and destroy them by their hands

p: ۴۲۸

:The verse says

And we await for you that Allah will afflict you with punishment from Himself or by…“ ”… .our hands

Now that the status is like that, both parties may await with each other. The verse :continues saying

”.’ So await; we (too) are awaiting with you…“

****

۵۳- قُلْ أَنفِقُوا طَوْعاً أَوْ كَرْهاً لَن يُتَقَبَّلَ مِنكُمْ إِنَّكُمْ كُنتُمْ قَوْماً فَاسِقِينَ

۵۳. " Spend willingly or unwillingly ' :Say,

it shall never be accepted from you; (for) verily you have ever been an ungodly people."

Commentary: verse ۵۳

Those hypocrites who did not participate in the Battle of Tabūk, desired to share the Battle in its victory by means of their financial helps.

But, the condition of deeds to be accepted by Allah is piety and sincerity, because the political and social affairs and divine services are all related to each other. Thus the spirits, innates, and intentions of persons are effective in the value of their deeds. That hypocrite who is inconvenient of triumph for Muslims and is happy when an affliction reaches them, his deeds are worthless with this polluted innate. So, such hypocrites, who instead of going forth to battlefields intend to expend financially, are told that their action, done willingly or unwillingly, is of no avail. The verse says:

" Spend willingly or unwillingly ' :Say,

it shall never be accepted from you; (for) verily you have ever been an ungodly people."

Charity, of course, is not limited to the act of satiating people with food, the improvement of minds and spiritual growth is also the goal of Islam.

****

۵۴- وَمَا مَنَعَهُمْ أَن تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ اِلاَّ أَنَّهُمْ كَفَرُوا بِاللّهِ وَبِرَسُولِهِ وَلا يَأْتُونَ الصَّلاَةَ إِلاَّ وَهُمْ كُسَالَى وَلا يُنفِقُونَ إِلاَّ وَهُمْ كَارِهُونَ

۵۴. " And naught prevented that their spendings should be accepted from them,

save that they have disbelieved in Allah and in his Messenger,and they do not perform the prayer but while they are sluggish, and they do not spend but while they are averse. "

Commentary: verse ۵۴

In this verse, the Qur'ān explains once more the reason of refusing the expenses of the hypocrites. It says:

" And naught prevented that their spendings should be accepted from them,

save that they have disbelieved in Allah and in his Messenger, ..."

Then, any action, which is not done with the belief in Allah, will not be accepted with Him.

Thus, the incomes of an Islamic government, comparing with the incomes of other governments, such as Khoms (one fifth levy), alms, and charities, which believing people pay heartily and with a great deal of sincerity, have some peculiarities and privileges as follows:

۱. They pay it willingly, based on their own choice and upon their religious conscience.

.They pay it with no fear, but accompanied by intention with divine motive .۲

.They count the financial expendings as some provisions for the Hereafter .۳

.They choose a just scholar among jurisprudents to give him their wealth .۴

.They usually know how that spending is used and they often control it .۵

The condition of the simple life of the taker of it is considered by them. So, they .۶ usually kiss his hand and thank Allah (s.w.t.).

The verse, after mentioning the refusal of the hypocrites' financial expendings, refers to the situation of their worships. It says:

"… and they do not perform the prayer but while they are sluggish, …"

This is the state of their prayer, then, similar to that, their spending is also done forcedly and with aversion. The verse continues saying:

"… and they do not spend but while they are averse."

In fact, their spendings are not accepted for two reasons. One reason is that their action is performed with infidelity and lack of faith; and the second reason is that it is done forcedly and with aversion.

Also, their prayer is not accepted for two reasons: the first is their infidelity, and the second is that it is performed sluggishly.

****

۵۵-فلا تُعْجِبْکَ أَمْوَالُهُمْ وَلاَ أَوْلاَدُهُمْ إِنَّما يُرِيدُ اللّهُ لِيُعَذِّبَهُم بِهَا

فِی الْحَيَاهِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ

وَهُمْ کَافِرُونَ

So let not their possessions and their issues astonish you; verily Allah only desires " .۵۵ ,thereby to chastise them in the life of (this) world

and that their souls depart while

" .they are infidels

Commentary: verse ۵۵

Some of the hypocrites had both a great deal of wealth, and many children. This status caused the surprise of some Muslims. They might think with themselves how .those hypocrites, that did not believe in Allah, had enjoyed so many bounties

In this verse, it is said to the Prophet (p.b.u.h.) and all the Muslims that they would not surprise of the abundance of the hypocrites' wealth and children. That is, they should not imagine that those bounties might cause happiness and comfort for them. But, on the contrary, those properties and children caused them affliction and punishment. Therefore, the hypocrites and infidels, because of absence of belief in Allah (s.w.t.), which is the origin of the ease of hearts, can not apply those bounties with a pleasure. Sometimes these bounties are the sources of worriment, anxiety, and spiritual torments for them. For the sake of possessing some more possibilities, they think they are free from want. This very imagination causes them to disobey most of divine

commandments and take distance more and more from Allah (s.w.t.) and from .believing in Him

:The verse says

So let not their possessions and their issues astonish you; verily Allah only desires “ ,thereby to chastise them in the life of (this) world

” .and that their souls depart while they are infidels

Therefore, if wealth and children are purified and righteous, they are some good merits which cause happiness, comfort, and ease. But if the wealth is not purified and .the children are impious, they will be a painful torment for their holders

****

۵۶- وَيَحْلِفُونَ بِاللّهِ إِنَّهُمْ لَمِنكُمْ وَمَا هُم مِّنكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

And they swear by Allah that they are most surely of you, while they are not of“ .۵۶ .you

” .But they are a people that are afraid

Commentary: verse ۵۶

The Arabic term /yafraqūn/ , used in the abovementioned verse, means the intense of .fear. As if their hearts burst from fear

One of the means of hypocrites, which they applied frequently, was ‘ a false oath ’. That is why we should not haste in accepting the repentance of a hypocrite and :believing his claims, because hypocrites are liars. The verse says

And they swear by Allah that they are most surely of you, while they are not of you.“ But they are a people

” .that are afraid

.However, heartily fear and terror are among the signs of hypocrites

****

۵۷- لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغَارَاتٍ أَوْ مُدَّخَلًا لَوَلَّوْا إِلَيْهِ

وَهُمْ يَجْمَحُونَ

,If they (the hypocrites) could find a refuge, or caves or a place to enter therein " .۵۷

" .they would certainly turn thereto, running away in all haste

Commentary: verse ۵۷

The Arabic word /malja'/ , mentioned in this verse, means ' refuge ' , and the term /maqārāt/ is the plural form of /maqārah/ which means ' cave '. The word /madxal/ in Arabic is rendered as 'a hidden way like a tunnel under the ground '. The Qur'ānic term /yajmahūn/ is derived from /jimāh/ in the sense of ' a swift running which can not ./be stopped '. In Arabic, a vicious horse is also called /jamūh

Hypocrites express faith either because of fear or because of coveting wealth and .rank. The abovementioned verse refers to the first group

A hypocrite is often frightened and seeks for opportunity to escape from the existing .situation

The life of hypocrites is always scattered and roaming about. They lead a compulsory :life with the Muslims, since they are in fear from their own deed. The verse says

If they (the hypocrites) could find a refuge, or caves or a place to enter therein, they " " .would certainly turn thereto, running away in all haste

****

۵۸- وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا

وَإِن لَمْ يُعْطَوْا مِنْهَآ إِذَا هُمْ يَسْخَطُونَ

;And some of them find fault with you regarding to the (distribution of) alms“ .۵۸

,so if they are given from them, they are pleased

” .and if they are not given from them, they are enraged

Commentary: verse ۵۸

The Qur'ānic term /lumaz / means 'to find fault in front of a person', while the term .' /humaz/ means ' to find fault at the back of a person

That person who later became the leader of Kharijites (Khawārij) and the apostates (Māriqīn), when the booties of the Battle of Hunayn were being distributed, he .protested the Prophet (p.b.u.h.) and told him to behave justly

The holy Prophet (p.b.u.h.) said: " Who is better in justice than I? " At that time 'Umar was going to kill the man for that undue insolence. But the Prophet (p.b.u.h.) said that they let him go, and added that he would have some followers who would have such worships that the audience, comparing their worships with them, might count theirs naught. (This statement was a hint to their dry worships without mastership. With those plenty of worships, they exceeded the religion and went out of the bounds of Islam, like an arrow when it goes out of the bow. That person was killed in the Battle .(.of Nahrawān by the sword of Hazrat Ali (a.s

However, hypocrites look only at their own interests. Then, if they are given a share of bounties, they will be pleased and happy, and count the distributer a just person even .though they do not deserve it

But, if they are given naught from those interests, they will become angry, and accuse :the distributer to injustice. The verse says

;And some of them find fault with you regarding to the (distribution of) alms"

,so if they are given from them, they are pleased

" .and if they are not given from them, they are enraged

****

۵۹- وَلَوْ أَنَّهُمْ رَضُوا مَآءَاتَاهُمُ اللّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللّهُ سَيُؤْتِينَا اللّهُ مِن فَضْلِهِ وَرَسُولُهُ

إِنَّآ إِلَى اللّهِ رَاغِبُونَ

۵۹. " And if they were content with what Allah and His Messenger gave them and they said:

' Allah is sufficient for us; Allah will soon give us (more)

out of His grace, and His Messenger too.

Verily unto Allah do we eagerly turn '. "

Commentary: verse ۵۹

There are four stages referred to in this verse:

۱) Being content with the Decree of Allah and submitted to it.

"And if they were content with what Allah and His Messenger gave them ..."

۲) Oral Expression of content uttered by the tongue of the person.

"and they said: 'Allah is sufficient for us; ..."

۳) Being hopeful of the grace, bounteousness and beneficence of Allah.

"Allah will soon give us (more) out of His grace, and His Messenger too. ..."

۴) Being heedless to the world, and having the love of Allah (s.w.t.).

"Verily unto Allah do we eagerly turn '. "

Hypocrites are never content with Allah's predestinations, but the goodness of man .lies in his satisfaction and contentment

Mere straitened circumstances should not be noted. Patience generally brings forth a better future for the servants. Moreover, we are not in a situation to ask Him to give our claims. Whatever He bestows upon us is from His Own bounteousness; and His .graces come to us by the way of prophets and the saints

The bitterness of worldly deprivations will become sweet by the help of Allah's .promises to the believers, and the bounties of Heaven

****

Section ۸: The Hypocrites

Point

The punishment of hurting the Messenger of Allah – Hypocrites' vain attempt to please the believers –

Their lame excuses and their punishment.

۶۰- إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا

وَالْمُؤَلَّفَهِ قُلُوبُهُمْ وَفِى الرِّقَابِ وَالْغَارِمِينَ وَفِى سَبِيلِ اللّهِ وَابْنِ السَّبِيلِ

فَرِيضَةً مِنَ اللّهِ

وَاللّهُ عَلِيمٌ حَكِيمٌ

۶۰. " Verily alms are for the poor and the needy, and the officials (appointed) over them,

and those whose hearts are to be reconciled, and to free the captives,

and the debtors, and for the cause of Allah, and (for) the wayfarer. (This is) a duty ordained by Allah;

and Allah is All-Knowing, All-Wise. "

Commentary: verse ۶۰

Point

The words /sadaqah/ (alms) and /sidāq/ (dowry) are derived from the words /sidq/ (truthfulness). Giving alms is a sign of truthfulness in the Faith to Allah, and dowry (or nuptial gift) is a sign of love to the wife.

The Arabic term /faqīr/ is derived from /faqr/ (poverty). It is rendered to a person whose indigence is going to crash his bones. The Qur’ānic term /miskīn/ (indigent) refers to a person who, because of indigency, sits at home, and is called ‘a stay-at-home one’.

According to some Islamic narrations, /faqīr/ (a poor person) is a needy person who usually does not ask people for help; but a /miskīn/ (an indigent one) is a person who, because of intensity of indigency, in general, asks others to give him money.

Some Islamic traditions indicate that if the rich paid their alms tax to the deserving needy persons of the society, there would not exist any poor person.

A tradition cited in Wasā’il-ush-Shī‘ah says:

“Verily Allah has fixed, in the wealth of the rich, some amount for the poor to solve their difficulties. And if He knew it was not sufficient for them, He would increase it. ... And if people paid the poor’s rights to them, they could live very well.”

The Purpose of ‘Alms’ Is ‘Poor-rates’

Poor-tax is one of the certain necessary duties of the religion of Islam. That is why the Qur’ān in the above verse says that it is ‘a duty ordained by Allah’. This phrase means that poor-tax is a certain obligatory commandment of Allah. So, according to this holy verse, this poor-tax must be spent in the same eight positions which are said in the verse, and in other sites it is not permissible. Full majority of Islamic jurisprudents, of course, believe that poor-rates can be spent

.for all the eight mentioned instances, and it is not obligatory to divide it among them

But, from one point of view, spending it in these eight instances depends on the social necessities, and from another point of view, it depends on the attitude of the Islamic :government. These eight sites are as follows

The poor; ۲. the indigent (the needy); ۳. the officials appointed over them; ۴. those.۱ whose hearts are to be reconciled; ۵. To free the captives; ۶. the debtors, ۷. For the .cause of Allah; ۸. and the wayfarer

The explanation of the first and the second group (the poor and the indigent) has been referred to before. The third group, the officials appointed over them, are all those persons who take trouble for: collecting alms, protecting them, distributing and .accounting them. Therefore, their rage is paid from alms-tax itself

The fourth group are those people who are not eager to embrace Islam. Then, by .spending a portion of alm-tax, their hearts can be absorbed

The payment of alms-tax for absorbing the hearts is not in the sense of their embracing Islam for money, but it is for creating a preparation in them that they .obtain some understanding, and then they may have Faith

The fifth aspect is to spend it in the way of freeing the captives and striving against .the act of enslavement

The sixth aspect of spending alms-tax is for the debtors. There are some debtors who have innocently contracted some debts, like those who have last all their properties in a fire accident, in a flood, and in other natural events. Such persons are counted in this .item

Imam Sādiq (a.s.) said: "Any believer or Muslim who dies and leaves a debt, which is not based on corruption and immoderation, it is upon Imam to pay that debt."

The seventh site is for the cause of Allah which encompasses any godly efforts of the faithful, such as: religious preachings, Holy Struggle, services of comfort of life, and solving the difficulties of the Muslims.

The eighth aspect is the wayfarer. A wayfarer is a person who is rich in his own town but, in the course of travel, accidentally, he has no money and is helpless.

The Effects of Poor-tax in the Society:

١. Poor-tax is a factor of wealth adjustment.

٢. Poor-tax is a practical thank for the things that Allah has given to that person.

٣. Poor-tax decreases the class divisions of the society, and wipes out the rancour between the poor and the rich.

۴. Poor-tax survives the spirit of generosity and grace in man, and decreases mammonism and material dependence in him.

۵. Poor-tax is a support for social securing of the deprive. It tells the poor not to be worried, and advises the bankrupt to try again. It says to the traveler not to be afraid of the lack of money in the way. It tells the employed that his share is preserved. It gives promise of freedom to the captives. It furnishes the field of godly services, and attracts the hearts of others to Islam.

۶. But, multiplication of wealth causes some ungodly things, such as: negligence from the remembrance of Allah, exploitation from people, hard-heartedness, disobedience, and revelry, the remedy of which is poor-tax.

۷. Besides wiping deprivation, poor-tax has some more merits. It increases attraction to Islam, or, at least, it causes persons not to cooperate with the enemies of Islam.

۸. Some ordinary people believe that Islam has limited the increase of wealth and income for Muslims, while from the point of Islam's view, human beings must be relatively free so that they enjoy the nature by effort and originative faculty and they develop. But paying tax is also necessary.

۹. From the arrangement and order of the sites of spending alms tax, and that the poor and indigents are mentioned prior to other aspects; perhaps, it can be said that wiping poverty from the society is in precedence.

۱۰. The existence of the law of alms tax in Islam does not mean that Islam wishes to have always some poor Muslims who take poor-tax and some rich ones to pay it; but it is a way by which an outward real problem of the society can be solved. Sometimes, the rich also face with some afflicting events such as: theft of property, fire accident, traffic accident, war, and captivity. Therefore, in an Islamic system, there should exist a financial source for social security.

۱۱. The ordinance of alms-tax was revealed in Mecca, but because of scarcity of the Muslims and the money of alms-tax, people paid it themselves.

But, later, after the formation of an Islamic government in Medina, the idea of taking alms-tax from people with the purpose of paying to the treasury of the Muslims, and its centrality by the Islamic ruler, came into being. One of its evidences in the Qur'ān is recited: " Take alms out of their property, ..." (Sura At-Taubah, No. ۹, verse ۱۰۳)

۱۲. It is not necessary that the alms-tax be divided equally among all the eight aspects, but it can be divided under the

control of the Islamic judge and as much as it is needed and according to the necessity of the circumstances.

۱۳. The person who does not pay alms-tax and is in the opposition of the Islamic government thereby, can be fought against.

۱۴. It is unlawful (harām) for a sayyid (a descendant of the Prophet) to take alms-tax, save that the giver and the taker of it are both sayyed.

۱۵. The condition of consuming alms-tax in the way of Allah is not only being in the state of poverty, but wherever it helps the sovereignty of Islam it can be spent.

۱۶. Alms-tax can be spent for the rescue of the society from the vice of the vicious persons. This meaning concerns to the phrase: "... and those whose hearts are to be reconciled, ..." mentioned in the verse.

۱۷. If a blood-money is proved upon a person and he is not able to pay it, the case is included in the phrase: " and the debtors..."

۱۸. Maybe, the phrase: "... and to free the captives..." encompasses the usage of alms-tax for emancipation of prisoners or supplying their expenses.

۱۹. In the Qur'ān, the concept of 'alms-tax' has often accompanied with 'prayer'; and according to the Islamic literature, the condition of prayer to be accepted is the payment of alms-tax. This status denotes to the relation of the connection with Allah and the connection with people.

However, none of the obligations of the religion has occurred in the Qur'ān so close to 'prayer' that alms-tax has. As for the evidence, some verses are mentioned in the following:

A) “ And keep up the prayer, and pay the poor-rates (zakāt), and bow down in prayer .(with those who bow down (in congragation)," (Sura Al-Baqarah, No.۲, verse ۴۳

B) “ And keep up the prayer, and pay the poor-rates, …” (Sura Al-Baqarah, No.۲, verse .(۱۱۰

C) “ Verily, verily your guardian (waliyy) is only Allah and His Messenger and those who believe, those who establish the prayer and pay the poor-rate while bowing down (in prayer)." (Sura Al-Mā’idah, No.۵, verse ۵۵). The consensus of the commentators of both great sects of Islam have cited that the objective meaning of this verse is Ali-ibn-Abitālib, Ali (a.s.) as its occasion of revelation denotes, too. (Tafsīr-ul-Bahr-ul-Muhīt, vol. ۳, p. ۵۱۳; Tafsīr-i-Fath-ul-Qadīr, vol. ۲, p. ۵۳; Ehqāq-ul-Haqq, vol. ۲, p. ۴۰۰; and Kanz-.(ul-‘Ummāl, vol. ۶, p. ۳۹۱

D) “…and Allah said: ‘ Verily I am with you, if you keep up prayer and pay the poor-rate .(and believe in My messengers and assist them…” (Sura Al-Mā’idah, No.۵, verse ۱۲

E) “…But if they repent and perform the prayer and pay the poor-rate, then leave .(their way free to them; …” (Sura At-Taubah, No.۹, verse ۵

F) “… Therefore, keep up the prayer and pay the poor-rate and hold fast by Allah; …” .((Sura Al-Hajj (the pilgrimage), No.۲۲, verse ۷۸

G) “… and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve. ” (Sura Al-’Anbiyā, No. ۲۱, verse ۷۳

H) “… and the keeping up of the prayer and the giving of the poor-rate…” (Sura An-.Nūr, No.۲۴, verse ۳۷

I) "... and He has enjoined on me the prayer and the poor-rate so long as I live." (Sura (Maryam, No. ۱۹, verse ۳۲

J) " And he enjoined on his family the prayer and the alms giving, ..." (Sura Maryam, No. ۹,verse ۵۵). In addition to the above evidences, there are some more verses in this .regard recited in the Qur'ān

It should also be noted that alms giving has not been enjoined only in Islam, but as it was pointed out in the explanations of the previous verses, it has been ordained in the .former religions, too

The law of poor-rate, which illustrates an outline from the Islamic system, provides :the following traces

Social justice, effacing poverty, providing personels and employees, international popularity, the emancipation of slaves and prisoners, string the powers and faculties, .preserving the creed and honour of the Muslims, expansion of social services

:Poor-rate and traditions

The Prophet (p.b.u.h.) said: " No group of people restrain(ed) the poor-rate but Allah .۱ (restrains the rain from them." (Al-Mustatraf, vol. ۱, p.۹

The Prophet (p.b.u.h.) said: " Whoever spends in charity (the poor-rate), there will be .۲ (appointed) for him from the bliss of the Heaven as much as the Mount of 'Uhud for :(every coin (he has given)." (Roudat-ul-Wā'izīn, p.۴۱۸

Amir-ul-Mu'mineen Ali (a.s.) said: " Protect your properties by almsgiving." (Tuhaf- .۳ (ul-'Uqūl, p.۱۱۳; and Bihār-ul-Anwār, vol.۹۳, p. ۱۳

Imam Sādiq (a.s.) narrating from his ancestors, said that the holy Prophet (p.b.u.h.) .۴ had said: " The most generous

person among people) is the one who pays the poor-rate of his wealth; and the most) niggardly (person among people) is the one who is stingy to what Allah has enjoyed on (him." (Bihār-ul-'Anwār, vol.۹۳, p.۱۱

Imam Sādiq (a.s.) said: "If people pay the poor-rate of their properties, there will .۵ (remain no poor, needy Muslim." (Al-Imam-as-Sādiq (a.s.), Asad Heydar, vol.۴, p.۳۶۰

The holy Prophet (p.b.u.h.) said: "If you desire that Allah increases your wealth, then .۶ do pay its poor-rate." (Bihār-ul-'Anwār, vol.۹۳, p.۲۳

Imam Bāqir (a.s.) said: " The poor-rate increases in the sustenance." (Bihār-ul- .۷ (Anwār, vol.۷۵, p.۸۳

Imam Sādiq (a.s.) said: "When the poor-rate is restrained, the earth withholds its .۸ (bounties. " (Al-Muhajjat-ul-Baydā', vol.۲, p.۶۶

****

۶۱- وَمِنْهُمُ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِلَّذِينَ ءَامَنُوا مِنكُمْ

وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ

:And there are among them those who hurt the Prophet and say " .۶۱

He is an ear!' Say: 'An ear that is good for you; he believes in Allah, and believes the ' .believers, and he is a mercy to those of you who believe

".' And those who hurt the messenger of Allah, there is a painful punishment for them

Commentary: verse ۶۱

Some of the hypocrites said that the Prophet (p.b.u.h.) was a simple and whimsical person, and he accepts whatever everybody says. Then, the Messenger of Allah (p.b.u.h.) became inconvenient of them. At that time this verse was revealed and :answered them. It says

"...'!And there are among them those who hurt the Prophet and say: 'He is an ear"

In fact, they demonstrated one of the advantages of the Prophet (p.b.u.h.) in the form .of his disadvantage, the existence of which is necessary in a leader

That is why the Qur'ān, immediately after that, adds this idea in the verse implying that if the Prophet, as you imagine, is an ear and listens to your statements and :accepts your excuse; it is useful for you. It says

"... ;say: 'An ear that is good for you..."

It is benefitable for you because, in this way, he protects your credit, and he does not waste your personality, and he does not hurt your feelings. Through this way, he employs his effort so that he preserves your affection, concord, and unity. But, if he uncovered the curtains and publicly disgraced the liars, there would arise a lot of .troubles for you

Then, in order that the criticizers do not misuse this statement and do not take it as a document, the verse continues implying that the Prophet (p.b.u.h.) believes in Allah and his commandments, hearkens to the words of the true believers, and accepts :them, and observes them. The verse adds

"... ,he believes in Allah and believes the believers ..."

That is, the Prophet (p.b.u.h.), in fact, has two stages of treatment. One stage is conservation of the outward and hindering from betraying secrets, and the other is the stage of action. In the first stage, he listens to the statements of people, and, apparently, he does not reject them. But, when the time of action comes forth, his attention is only to the commandments of Allah and to the suggestions which are uttered by the true believers. Thus, a leader, who tries to find the truth, should treat like that; and supplying the interests of a society is not possible save through this way. :Hence, the Qur'ān, immediately after that, states

"... .and he is a mercy to those of you who believe..."

The only thing that should be added here is that those who hurt the Prophet (p.b.u.h.) with such words, and find faults from him, should not think that they will be left :without punishment. So, at the end of the verse, it says

,And those who hurt the messenger of Allah..."

".' there is a painful punishment for them

۶۲- يَحْلِفُونَ بِاللّهِ لَكَمْ لِيُرْضُوكُمْ وَاللّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضُوهُ

إِن كَانُوا مُؤْمِنِينَ

;They swear to you by Allah, to please you " .۶۲

but Allah and His Messenger have a greater right that they should please Him if they ".are believers

Commentary: verse ۶۲

A hypocrite always lives in fear and terror. He tries to attract the attention of others by oaths and affectation. For this reason, not every oath should be accepted, since :sometimes the holy things are misused by some impious persons. The verse says

"... ;They swear to you by Allah, to please you "

Allah's pleasure is the main principal for a believer, not the consent of common people. The pleasure of the Messenger (p.b.u.h.) is the same as the pleasure of Allah. :The verse continues saying

but Allah and His Messenger have a greater right that they should please..."

".Him if they are believers

****

۶۳- أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَالِداً فِيهَا ذَلِكَ الْخِزْیُ الْعَظِیمُ

Do they not know that whoever opposes Allah and His Messenger verily for him is " .۶۳
?the fire of Hell to abide therein

".That is the great abasement

Commentary: verse ۶۳

The Qur'ānic phrase /yuhādidillāh/ (whoever opposes Allah) / means the limitation of the Power of Allah, as if Allah is limited in His deed of wrath unto them, though they :considered that Allah's hands are closed. The verse says

" ... Do they not know that whoever opposes Allah "

Fakhr-i-Rāzī believes that this word is derived from the Arabic term /hadīd/ with the sense of ' obstinacy '. He has cited that the Arabic term /muhaddah/ means either ' to .' violate the law of Allah ', or ' to think oneself on one side and Allah on another side

Therefore, opposing the Islamic leader is an opposition against Allah; and the fruit of :obstinacy before Allah is the eternal Hell. The verse says

whoever opposes Allah and His Messenger verily for him is the fire of Hell to abide… "
?therein

" .That is the great abasement

****

۶۴- یَحْذَرُ الْمُنَافِقُونَ اَن تُنَزَّلَ عَلَیْهِمْ سُورَهٌ تُنَبِّئُهُم بِمَا فِی قُلُوبِهِمْ قُلِ اسْتَهْزِءُوا إِنَّ اللّهَ مُخْرِجٌ مَاتَحْذَرُونَ

۶۴. " The hypocrites fear lest a ' Sura ' should be sent down against them apprising them of what is in their hearts. Say: ' Mock on!

Verily Allah will expose what you fear of "

Commentary: verse ۶۴

It has been said in the occasion of the revelation of this verse that a group of hypocrites made decision to startle the Prophet's camel in a neck of land when he was returning from the Battle of Tabūk, in a way that the Prophet (p.b.u.h.) would be killed. The Messenger of Allah was informed of their evil decision by means of revelation. 'Ammār and Khuthayfah were guarding from forward and backward. When they (the Prophet (p.b.u.h.) and the strivers) reached the neck of land, the hypocrites attacked them. The Prophet (p.b.u.h.) recognized them and told their names to Khuthayfah. He asked the Prophet (p.b.u.h.) why he did not order that they should be killed, and the Messenger of Allah answered: " I do not want that others say when Muhammad became powerful he killed the Muslims. "

At the absence of the Prophet (p.b.u.h.), the hypocrite mockingly said that he wanted to occupy the castles of Syria. The revelation was sent down denoting that they might mock whatever much they desired, and Allah would make manifest their plans. The verse says:

The hypocrites fear lest a ‘ Sura ’ should be sent down against them apprising them “ ” … .of what is in their hearts

The Qur’ānic term /sūrah/ means the totality of the Divine verses. In technical .terminology, this term has been applied for the whole ۱۱۴ Suras of the Qur’ān

The hypocrites were constantly in scare because of manifestation of their own real feature and their deviations. They had understood that the Messenger of Allah (p.b.u.h.) was aware of their affairs by means of revelation, yet they mocked him. But the way of treatment of Allah, and His promise upon the hypocrites, is that He divulges their secrets. So, you should not be worried of their stings. The help of Allah is :always with you. The verse continues saying

” Say: ‘ Mock on! Verily Allah will expose what you fear of… “

****

۶۵- وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللّهِ وءَايَاتِهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِءُونَ

:And if you question them (regarding their mockery), they will certainly say “ .۶۵

:We were only discoursing and sporting. ’ Say ‘

,Were you mocking Allah, His signs “

” ?and His Messenger

Commentary: verse ۶۵

The Arabic term /xaud/ means ‘ to step in mud ’, but it is used in the Qur’ān with the ’.meaning of ‘ starting some indecent actions

This verse, again, concerns the Battle of Tabūk when the hypocrites intended to kill the Prophet (p.b.u.h.) in his return from that battle. One of those hypocrites had said what they would do if their plot was divulged. Another of them said that they could pretend it was a jesting. Their statement was a clamsy excuse. (Majma‘-ul-Bayān, the .(commentery

Now, the question is whether it is possible to joke anything, even Allah, the Prophet, .and the verses of the Qur’ān

Was the subject of startling the Prophet’s camel and his fall from that dangerous neck ?of land something that could be covered under the mask of jesting

:The verse says

:And if you question them (regarding their mockery), they will certainly say “

:We were only discoursing and sporting. ’ Say ‘

” ?Were you mocking Allah, His signs, and His Messenger “

۶۶- لاتَعْتَذِرُوا قَدْ كَفَرْتُم بَعْدَ إِيمَانِكُمْ إِن نَعْفُ عَن طَآئِفَةٍ مِنكُمْ نُعَذِّبْ طَآئِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ

.Do not make excuses. You have disbelieved after your believing “ .۶۶

(If We forgive a party of you (because of repentance), We will chastise (another

” .party for that they have been sinners

Commentary: verse ۶۶

Every time that the plot of the hypocrites was divulged and their secrets were manifested for the Muslims, they offered some excuses, including the very excuse mentioned in this verse. They said they did not intend seriously, but it was only an amusement and a play. The Qur’ān does not accept their excuse, and says:

” ... .Do not make excuses. You have disbelieved after your believing “

That is, after the expression of Faith, which was not true of course, they did some actions by which their apparent belief became invalid and their infidelity was made manifest to the Muslims.

:In the continuation of the verse, the Qur’ān says

If We forgive a party of you (because of repentance), We will chastise (another) ... “ ” .party for that they have been sinners

The purpose of the verse is that those members of the hypocrites who repent and really return toward Islam, will be

forgiven; but those hypocrites who remain in their own disbelief and hypocrisy will be .punished

Besides the chastisement of the Hereafter, this punishment occurred in this very life upon them. The Prophet (p.b.u.h.) disgraced that party of the hypocrites who resisted on their hypocrisy. The example of it was the Mosque of Dirār, the chargers of which .were openly criticized

****

Section ۹: Allah's Curse for the Hypocrites

Point

Allah's curse for the Hypocrites and His Mercy for the Believers

۶۷- الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُم مِن بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ

وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللّهَ فَنَسِيَهُمْ

إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

۶۷. " The hypocrite men and the hypocrite women are as one another; they enjoin evil ,and forbid good

.and they keep their hands shut

They have forsaken Allah, so He has forsaken them, (too). The hypocrites are indeed the transgressors. "

Commentary: verse ۶۷

:The Signs of the Hypocrites

In this verse, the Qur'ān points to a general matter. It implies that the spirit of hypocrisy may appear in different shapes, and the form of ostentation in particular. The spirit of hypocrisy may be different in a man and in a woman, but the variety of the features of hypocrisy among hypocrites should not deceive us.

:Therefore, the verse says

" The hypocrite men and the hypocrite women are as one another; ... "

After mentioning that meaning, the verse refers to five epithets out of the hypocrite's :qualities as follows

The first and the second epithets of the hypocrites are that they usually encourage people to evil and restrain them from good. That is, contrast to the program of the true believers who ceaselessly, through enjoining good and forbidding evil, try to improve the society and to purify it from pollution and corruption, the hypocrites always try to expand corruption everywhere and to dismiss goodness from the :society. The verse says

" ... ,they enjoin evil and forbid good... "

Their third epithet is that they neither spend in the way of Allah, nor do they help the deprive, nor do they financially assist their relatives and those who are familiar with :them. The verse says

" ... .and they keep their hands shut... "

The fourth quality of the hypocrites is that all their deeds, statements, and behaviours denote that they have forgotten the Lord, and also the situation of their lives indicates that the Lord has deprived them from some of His bounties, successes, and merits, too. The signs of these two abandonments are vividly reflected in their lives. The :verse continues saying

" ... .(They have forsaken Allah, so He has forsaken them, (too... "

The fifth quality of theirs is that they are impious and they live outside the circle of the obedience of Allah, i.e. not only they are mischievous, but also they are disobedient. :The verse concludes as follows

" .The hypocrites are indeed the transgressors... "

Whatever was said in this verse about the qualifications of the hypocrites is seen in .such people in any age

۶۸- وَعَدَ اللّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللّهُ وَلَهُمْ عَذَابٌ مُقِيمٌ

۶۸. " Allah has promised the hypocrite men and the hypocrite women and the infidels, the Fire of Hell, to abide in it forever. That is enough for them,

Allah has cursed them, and for them is a lasting chastisement. "

Commentary: verse ۶۸

The promise of Hell, stated in the abovementioned holy verse, is decreed at first for the hypocrites and secondly for the disbelievers.

Whatever more apparently fitting the hypocrites settle themselves in the row of the believers in this world, it is of no vail and they will be in the row of disbelievers in Hereafter.

The verse says:

" Allah has promised the hypocrite men and the hypocrite women and the infidels,

the Fire of Hell, to abide in it forever. … "

And since Hell is the collection of any pain, affliction and tribution, then it is enough for the hypocrites and infidels both. The verse continues saying:

" …That is enough for them, Allah has cursed them, and for them is a lasting chastisement. "

****

۶۹- كَالَّذِينَ مِن قَبْلِكُمْ كَانُوا أَشَدَّ مِنكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالاً وَأَوْلَاداً فَاسْتَمْتَعُوا بِخَلاقِهِمْ فَاسْتَمْتَعْتُم بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِن قَبْلِكُم بِخَلَاقِهِمْ وَخُضْتُمْ كَالَّذِى خَاضُوا أُوْلَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِى الدُّنْيَا وَالآخِرَهِ وَأُوْلَئِكَ هُمُ الْخَاسِرُونَ

۶۹. “ (O’ hypocrites! You are) like those who were before you, they were stronger than you in power and more

;abundant in wealth and children

so they enjoyed their portion; thus do you enjoy your portion as those before you did ;enjoy their portion

.and you indulge in vain discourses as they indulged

These are those whose works are null in this world and the Hereafter, and those are ” .the losers

Commentary: verse ۶۹

:An Admonition and a Warning

In order to awaken this group of the hypocrites, the abovementioned holy verse puts the mirror of the history before them and, comparing them with the former stubborn hypocrites, it teaches them the most instructive lessons. It implies that they are like the former hypocrites and they follow the same path, the same program, and the :same evil fate of theirs. The verse says

” ... ,O’ hypocrites! You are) like those who were before you) “

Those very hypocrites of old were stronger and more abundant both from the point of strength and from the point of properties and children than these ones. The verse :says

;they were stronger than you in power and more abundant in wealth and children...“ ” ...

They enjoyed their share of the bounties of this world in the way of lusts, pollutions, sins, mischief, and corruption. These hypocrites of this community also enjoyed their .own share in the same way that the former hypocrites had enjoyed

” ... ;so they enjoyed their portion ... “

:Then, the Qur'ān adds in the verse

;thus do you enjoy your portion as those before you did enjoy their portion ... “

” ... .and you indulge in vain discourses as they indulged

For an admonition and a warning to the group of hypocrites contemporary with the Prophet (p.b.u.h.) and all the hypocrites of the world, the Qur'ān, through two phrases, .remarks the end of the former hypocrites

:The first phrase is recited

” ... ,These are those whose works are null in this world and the Hereafter ... “

:And the second phrase says

” .and those are the losers ... “

Such hypocrites may enjoy some temporary and limited benefits from their hypocritical deeds in this life, but if the circumstance be observed carefully, it can be made manifest that, they enjoy of real benefits neither in this world nor in the next .world

****

۷۰- أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِن قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ

وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ

فَمَا كَانَ اللّهُ لِيَظْلِمَهُمْ وَلَكِن

كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Has not the news of those before them came to them, of the people of Noah " .۷۰

and 'Ād and Thamūd, and the people of Abraham and the dwellers of Madyan

and the subverted cities? Their Messengers came to them with clear arguments, so it ,was not Allah to do injustice unto them

" .but they unto themselves used to be unjust

Commentary: verse ۷۰

In this holy verse, the Qur'ān addresses the Prophet (p.b.u.h.) and, as a positive :interrogation with a negative sense, says

Has not the news of those before them came to them, of the people of Noah "

and 'Ād and Thamūd, and the people of Abraham and the dwellers of Madyan and the "... ?subverted cities

These are some shaking events the study and searching of which moves any person .with the least feeling in his heart

Yet, Allah did not deprive them from His grace, which was His guidance and, as the :verse says

"... ,Their Messengers came to them with clear arguments ... "

But they did hearken to none of those godly prophets and did not consider worthy their laborious troubles in the way of guiding the servants of Allah. Thus, never did :Allah injustice unto them, but they unto themselves did injustice. The verse says

so it was not Allah to do injustice unto them, but they unto themselves used to be..." " .unjust

****

۷۱- وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَولِيَآءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ
اللّهَ وَرَسُولَهُ أُوْلَئِكَ سَيَرْحَمُهُمُ اللّهُ إِنَّ اللّهَ عَزِيزٌ حَكِيمٌ

.۷۱ " And the believer men and the believer women, they are guardians to one another;

they enjoin good and forbid evil and they

perform the prayer

and they pay the alms (zakāt), and they obey Allah and His Messenger.

It is they on whom Allah will bestow His Mercy.

Verily Allah is the Mighty, the Wise. "

Commentary: verse ۷۱

The Signs of the True Believers:

The signs of true believers, men and women, have been mentioned in the verse under discussion. These signs are also figured five here:

The verse beings as follows:

" And the believer men and the believer women, they are guardians to one another;

After referring to this general principle, the revelation pays to the explanation of the details of the epithets of the believers.

۱- At first, it implies that they invite people to good. The verse continues saying:

"... they enjoin good ... "

:They also restrain people from vices, wickednesses, and unlawful things -۲

" ... and forbid evil ... "

Contrast to the hypocrites, who usually forget Allah, the believers always establish -۳ prayer; keep the remembrance of Allah, and, consequently, by this remembrance and the Name of Allah, they cause their hearts to be light and their minds to be aware. The :holy verse says

" ...and they perform the prayer ... "

Again, contrast to the hypocrites who are some niggardly persons, the believers -۴ pay a part of their wealth as the alms (zakāt) in the way of Allah and for Allah and for supporting the servants of Allah (s.w.t.), in order to improve their society. The verse :says

"... ,(and they pay the alms (zakāt... "

The hypocrites are mischievous, and disobedient, and they behave outside of the -۵ circle of the commandment of Allah; but believers obey the command of Allah and His :Messenger. The verse says

"... .and they obey Allah and His Messenger... "

At the end of this verse, the Qur'ān points to the first privilege of the believers from :the point of their fate and their reward. It says

"... .It is they on whom Allah will bestow His Mercy... "

No doubt the promise of mercy to the believers is from the side of Allah. This promise :is conclusive and assured from any point of view, because

" .Verily Allah is the Mighty, the Wise... "

Neither does He promise without any cause, nor does He fail its fulfilment when He .promises

****

۷۲- وَعَدَ اللّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِی مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِی جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللّهِ أَكْبَرُ ذَلِکَ هُوَ الْفَوْزُ الْعَظِيمُ

Allah has promised the believer men and the " .۷۲

believer women gardens

,beneath which rivers flow wherein shall they abide forever

,and goodly dwellings in garden of perpetual abode

" .yet Allah's good pleasure is greater (than all these); that is the great success

Commentary: verse ۷۲

In this holy verse, the very believers whose epithets were pointed out before, are promised some excellent things, the most important of which is the bounty of His good pleasure. What state can be greater than the good pleasure of Allah for a :believer? The verse says

Allah has promised the believer men and the "

believer women gardens

,beneath which rivers flow wherein shall they abide forever

,and goodly dwellings in garden of perpetual abode

" .yet Allah's good pleasure is greater (than all these); that is the great success

The garden which Allah will bestow on the believers has been qualified differently in the Qur'ān. They are such as: /jannāt-i-'adnin/ (gardens of perpetual abode), /jannat--ul

ma'wā/ (the garden, the abode), and /jannat-ul-xuld/ (garden of eternity). The purpose of the first qualification, mentioned here, is the statement of eternity of Paradise. It has been said that this garden is located in the middle of Paradise, or it is the best place of Paradise. A tradition narrated from the Prophet (p.b.u.h.) denotes .that, it is the situation of the place of prophets, veracious believers, and martyrs

Of course, entering into Paradise and enjoying its bounties can be a good goal for the believers, but greater than that is gaining the good pleasure of Allah. This is the main goal of any believer who has settled the love of Allah in his heart, and has .(.considerably climbed towards the climax of the cognition of Allah (s.w.t

****

Section ۱۰: The Hypocrites Shall not Attain their Object

Point

The desires of the hypocrites shall not be fulfiled, for they do not keep up their – promises – They mock at the believers

They shall not have forgiveness

۷۳-يَآ أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ

وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

,O ’ Prophet! strive hard against the infidels and the hypocrites “ .۷۳

,and be harsh with them, and their abode shall be Hell

” .and an evil destination it is

Commentary: verse ۷۳

As long as the hypocrites have not initiated war and have not plotted against Islam, similar to the enemy alien nonbelievers, holy struggle upon them should be done only (by tongue. (the Commentary of Al-Minār

Before the revelation of the abovementioned verse, the Prophet (p.b.u.h.) treated the hypocrites gently and nobly, but after the revelation of this verse his treatment (became severe toward them. (Tafsīr-i-Fī-Zilāl-il-Qur’ān

Thus, the Prophet (p.b.u.h.), who is the source of mercy, is commissioned to severity :because of infidelity and hypocrisy of the enemies of Islam. The verse says

” ... ,And be harsh with them... “

Therefore, an Islamic leader must be decisive and sharp before the arrogance. He must strive against both the manifest foreign enemies and the interior hidden enemies. However, the Holy Struggle should be led under the command and attitude of the leader of the Muslims, who is, indeed, the commander-in-chief of the army in :the Islamic system of government. The verse says

O ' Prophet! strive hard against the infidels and the hypocrites, and be harsh with " " .them, and their abode shall be Hell, and an evil destination it is

This fact should also be noted that Holy Struggle against infidels and hypocrites is the recompense of these unbelieving people in this world, and their retribution in the .coming world will be Hell

****

p: ۴۷۱

۷۴- یَحْلِفُونَ بِاللّهِ مَاقَالُوا وَلَقَدْ قَالُوا کَلِمَهَ الْکَفْرِ

وَکَفَرُوا بَعْدَ إِسْلاَمِهِمْ وَهَمُّوا بِمَا لَمْ یَنَالُوا وَمَا نَقَمُوا إِلاَّ أَنْ أَغْنَاهُمُ اللّهُ وَرَسُولُهُ مِن فَضْلِهِ

فَإِن یَتُوبُوا یَکُ خَیْرًا لَّهُمْ وَإِن یَتَوَلَّوْا

یُعَذِّبْهُمُ اللّهُ عَذَاباً أَلِیماً فِی الْدُّنْیَا وَالاَخِرَهِ

وَمَا لَهُمْ فِی الاَرْضِ مِن وَلِیٍّ وَلاَنَصِیرٍ

They swear by Allah that they have said nothing, but they certainly have “ .۷۴

said the word of infidelity and disbelieved after their Islam, and they determined upon what they

never attained to, and they did not find fault except because Allah and His Messenger enriched

;them out of His grace. Therefore if they repent, it will be better for them

and if they turn away, Allah will chastise them with a painful chastisement in this world ,and the Hereafter

” .and they shall not have on the earth any guardian or any helper

Commentary: verse ۷۴

This holy verse includes all the plots that the hypocrites designed and acted against the holy Prophet (p.b.u.h.) and Islam, but most of the commentary books compiled by the Shi‘ite and the Sunnite commentators have concerned it to the

plot which is known as the ‘ Laylatul-‘Aqabah’ (the Night of ‘Aqabah) where the hypocrites waited in ambush in a neck of land in order to cause the murder of the Prophet (p.b.u.h.) by startling his camel. But their plot was found out and they failed. :The verse says

They swear by Allah that they have said nothing, but they certainly have said “

,the word of infidelity and disbelieved after their Islam

” … ,and they determined upon what they never attained to

It has been cited that when the Prophet (p.b.u.h.) was speaking for the audience in Tabūk, a hypocrite, by the name of Hallās, uttered a blasphemous ugly word. One of the Prophet’s companions (‘Āmir-ibn-Qays) informed that insolence to the Prophet (p.b.u.h.). He summoned Hallās, but he denied the matter. ‘Āmir said that he told a lie and repeated that word. Then, by the command of the Prophet (p.b.u.h.) both of them went near the pulpit of the mosque and swore. ‘Āmir asked Allah to send down a verse and to disgrace the hypocrite publicly. This holy verse was revealed containing :the phrase saying

They swear by Allah that they have said nothing, but they certainly have said the “ word of infidelity and disbelieved after their Islam, and they determined upon what ” … ,they never attained to

Then, at the end of the verse, the Qur’ān denotes that if the hypocrites repent and really embrace Islam it is better for them, viz, Allah will forgive them. But if they turn away and remain in their hypocrisy, they must know that Allah will punish them severely both in this world and the coming world, and they will not have any friend or :helper on the earth. The verse continues saying

and they did not find fault except because Allah and His Messenger enriched them ...“ .out of His grace

,Therefore if they repent

;it will be better for them

and if they turn away, Allah will chastise them with a painful chastisement

in this world and the Hereafter, and they shall not have on the earth any guardian or ” .any helper

****

۷۵- وَمِنْهُمْ مَنْ عَاهَدَ اللّهَ لَئِنْ ءَاتَانَا مِن فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ

مِنَ الْصَّالِحِينَ

۷۶- فَلَمَّآ ءَاتَاهُم مِن فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوا وَهُمْ مُعْرِضُونَ

۷۷- فَاَعْقَبَهُمْ نِفَاقاً فِی قُلُوبِهِمْ إِلَی يَوْمِ يَلْقَوْنَهُ بِمَآ أَخْلَفُوا اللّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ

۷۸- أَلَمْ يَعْلَمُوا اَنَّ اللّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَاَنَّ اللّهَ عَلَّامُ الْغُيُوبِ

۷۵. " And of them are those who have made a covenant with Allah: ' If He gives us out of His grace,

we will certainly give alms (zakāt) and we will certainly be of the righteous.' "

۷۶. " But when He gave them out of His Grace, they were

niggardly of it and they turned away, swerving aside. "

۷۷. " So as a consequence He put hypocrisy into their hearts until the day they will meet Him,

because they failed to fulfil unto Allah what they had

promised Him and because of what they used to lie. "

۷۸. " Do they not know that Allah knows their hidden (thought) and their secret whisperings,

and that Allah is the knower of all unseen (things).

Commentary: verses ۷۵-۷۸

The first verse of the abovementioned group of verses is about some of the hypocrites who made a covenant with Allah and then they broke it. It has also been said that the verse has

been revealed concerning ‘ Tha‘labat-ibn Hātab ’ who was a poor man. He asked the Prophet (p.b.u.h.) that he would pray for him in this regard. He said if the Prophet (p.b.u.h.) prayed and he became rich, he would remit considerably in the way of Allah, and he would become one of the benevolent persons. The Prophet (p.b.u.h.) prayed for him and he became rich enough, but he stinted. He also did not participated in ‘Friday Prayer ’, and thereupon he made his hypocrisy manifest.

Whatever the sign of the revelation of the verse might be, however, it is about some persons who have always existed and are existed in the societies. When such people have not wealth and facilities, they may make covenant with Allah that if Allah bestowed upon them properties and they became rich they would pay in charity in His way and would become righteous and of the good servants of Allah. But they often do not do like that when He causes them to be wealthy. They scant and usually avoid doing good things. The verse says:

“ And of them are those who have made a covenant with Allah: ‘ If He gives us out of His grace,

we will certainly give alms (zakāt) and we will certainly be of the righteous ’. ”

****

An important matter, regarding this subject mentioned in the second verse, is that this breach of covenant and becoming stingy causes hypocrisy to come into existence in their hearts. When a person behaves like that, he has to clasp to justification of himself and has to say something through his tongue which he does not believe in his inward. It is similar to the manner of the hypocrites who, in order to protect themselves, expressed Islam falsely and said something that they did not believe. The verse says:

“ But when He gave them out of His Grace, they were niggardly of it

and they turned away, swerving aside. ”

****

The one who makes covenant, but he breaches it, or promises something but he fails, he has somehow the same status of hypocrisy and duplicity. Therefore, in this verse, the Qur'ān remarks that the appearance of the state of hypocrisy in such persons originates from where they have breached their promise and have told a lie. The verse says:

“ So as a consequence He put hypocrisy into their hearts until the day they will meet Him,

because they failed to fulfil unto Allah what

they had promised Him

and because of what they used to lie. ”

Thus, according to this verse, breach of promise and falsehood are two signs for hypocrisy. This meaning is also referred to in a tradition narrated from the holy Prophet (p.b.u.h.) who said:

“ There are three signs for a hypocrite: when he speaks he tells a lie; when he promises he fails; and when he is trusted he proves treacherous. ”

****

In the next verse, the Qur'ān states about these hypocrites as follows:

“ Do they not know that Allah knows their hidden (thought) and their secret (whisperings, and that Allah is the knower of all unseen (things).

That is, Allah is aware of all their secrets whether those ones that they tell each other as mysteries, and those secrets which they whisper.

۷۹- الَّذِینَ یَلْمِزُونَ الْمُطَّوِّعِینَ مِنَ الْمُؤْمِنِینَ فِی الصَّدَقَاتِ وَالَّذِینَ لایَجِدُونَ إِلاَّ جُهْدَهُمْ فَیَسْخَرُونَ مِنْهُمْ سَخِرَ اللّهُ مِنْهُمْ

وَلَهُمْ عَذَابٌ أَلِیمٌ

۸۰- اسْتَغْفِرْ لَهُمْ أَوْ لاتَسْتَغْفِرْ لَهُمْ إِن تَسْتَغْفِرْ لَهُمْ سَبْعِینَ مَرَّةً

فَلَن یَغْفِرَ اللّهُ لَهُمْ ذَلِکَ بِأَنَّهُمْ کَفَرُوا بِاللّهِ وَرَسُولِهِ

وَاللّهُ لایَهْدِی الْقَوْمَ الْفَاسِقِینَ

۷۹. " Those who find fault with the voluntary givers of alms from among the believers,

and those who find nothing (to give) but (to the

extent of) their endeavour,

and they scoff at them, Allah will scoff at them, and for them shall be a painful chastisement. "

۸۰. " Whether you ask forgiveness for them or do not ask forgiveness for them;

if you ask forgiveness for them seventy times,

Allah will not forgive them; this is because

they disbelieved in Allah and His

Messenger; and Allah does not guide the ungodly people. "

Commentary: verses ۷۹-۸۰

In view of the fact that the foundation of the behaviour of the hypocrites was opposing the Muslims and finding fault with them, they often cavilled at the Muslims' affairs and mocked them. Among them was that some of the rich

Muslims remitted their wealth in the way of Allah more than the amount which they were enjoined upon. Those rich believers did it eagerly and at pleasure in order that Islam could glitter more and more. Their main aim was that they might obtain some .divine spiritual rewards

There were also some Muslims who did not possess plenty of properties, but with difficultly they provided some money and spent it. These two parties of the Muslims .were mocked and were found fault by the hypocrites

The hypocrites smiled scornly at them meaning why those Muslims lost their own wealth. The hypocrites did not believe in the Divine rewards of Hereafter. They imagined that remitting wealth to others was as squandering it, and it was a kind of .folly

:The Qur'ān refers to this ignorantly manner of the hypocrites and says

Those who find fault with the voluntary givers of alms from among the believers, " ,and those who find nothing (to give) but (to the extent of) their endeavour

,and they scoff at them

Allah will scoff at them, and for them shall be

" .a painful chastisement

The Qur'ānic phrase which says: " Allah will scoff at them " means that Allah will give them the retribution of their scoffing, and, in the Hereafter, He will arrange a situation wherein these hypocrites will be mocked by the Muslims. At that circumstance, the .believers will scoff at them and laugh at them

****

The number ' seventy ' here is a code for multiplication and it is not the statement of a definite calculation. In other

words, it indicates whatever more you seek forgiveness for them, it will be uneffective. So, it does not mean that if you seek forgiveness seventy one times, for .example, they will be forgiven

Some Islamic literature indicates that the holy Prophet (p.b.u.h.) in this regard has said: " If I knew seeking forgiveness more than seventy times could save them, I would seek forgiveness." (1)

Man may reach a point in aberration where nothing can save him; like a patient whom no physician is able to help when the soul separates from him. The verse says:

" Whether you ask forgiveness for them or do not ask forgiveness for them;

if you ask forgiveness for them seventy times,

Allah will not forgive them; this is because

they disbelieved in Allah and His

Messenger; and Allah does not guide the ungodly people. "

****

۱- Majma'-ul-Bayān, the commentary

Section ١١: Connections Served with the Hypocrites

Point

All spiritual and temporal connections with the hypocrites cut off – Their crafty plans – and lame excuses

.The Believers praised and promised Allah’s reward

٨١- فَرِحَ الْمُ-خَلَّفُونَ بِمَقْعَدِهِمْ خِلاَفَ رَسُولِ اللّهِ وَكَرِهُوا

أَن يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِی سَبِیلِ اللّهِ وَقَالُوا لاَتَنْفِرُوا فِی الْحَرِّ

قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرّاً لَوْ کَانُوا یَفْقَهُونَ

٨١. “ Those who were left behind were glad on account of their sitting behind

against (the command of) the Messenger of Allah, and were averse from

striving with their possessions and their selves in the way of Allah, and said: ‘Do not go forth in the heat’. Say:

‘The Fire of Hell is much severe in heat,

if only they could understand’. ”

Commentary: verse ٨١

The hypocrites were happy that they had not participated in the Holy Struggle, because they did not like to strive in the way of Allah by their properties and their lives. They not only did not participate themselves in the Holy Struggle but

:also prevented some others to take part in it. The verse in this regard says

Those who were left behind were glad on account of their sitting behind against (the "
,command of) the Messenger of Allah

and were averse from striving with their possessions and their selves in the way of
" ... ,Allah

The Battle of Tabūk happened in a season when the weather was very hot and blazing then the hypocrites prohibited people not to go forth in that hot weather. Therefore, Allah answers them that the Fire of Hell is more blazing if they understand.
:The verse continues saying

:and said: ' Do not go forth in the heat '. Say... "

" .The Fire of Hell is much severe in heat, if only they could understand '

That is, they were afraid of the heat of the weather while the blazing Fire of Hell is
.waiting for them

****

۸۲- فَلْيَضْحَكُوا قَلِيلاً وَلْيَبْكُوا كَثِيراً جَزَآءً بِمَا كَانُوا يَكْسِبُونَ

Therefore they shall laugh a little and weep much (as) a recompense for what " .۸۲ " .they used to earn

Commentary: verse ۸۲

If the hypocrites knew what kind of rewards they have lost and how great opportunities and bounties they have rejected because of abandonment of the participation in the Holy Struggle, they should make merry little and weep very much. Yet, comparing the long time weepings in the Hereafter, that they will have before .them, the weeping during their life-time is naught

:The verse says

Therefore they shall laugh a little and weep much (as) a recompense for what they " " .used to earn

****

۸۳- فإن رَجَعَکَ اللّهُ إلَی طَآئِفهٍ مِنْهُمْ فَاسْتَأْذَنُوکَ لِلْخُرُوجِ

فَقُل لَن تَخْرُجُوا مَعِیَ أَبَداً وَلَن تُقَاتِلُوا مَعِیَ عَدُوّاً

اِنَّکُم رَضِیتُمْ بِالْقُعُودِ أَوَّلَ مَرَّهٍ فَاقْعُدُوا مَعَ الْخَالِفِینَ

۸۳. " So if Allah brings you back to a party of them and they ask your permission to go forth, say:

' You shall never go forth with me and you shall

never fight an enemy with me; surely you were pleased to sit (idle) the first time,

then sit (now also idle) with those who stay behind '. "

Commentary: verse ۸۳

Whoever repents sincerely and truthfully, it will be accepted by Allah, but the hypocrites asked permission to go to fight hypocritically and affectedly.

The Qur'ānic term /xālif/means both ' the one who violates going fight', and ' an antagonist '.

Do not trust upon the hypocrites' request for attending in the Holy Struggle. The verse says:

" So if Allah brings you back to a party of them and they ask your permission to go forth, say: ... "

And do fear from those who escaped from going to fight yesterday but they are candidates to attend in the battle-field today. The verse continues saying:

" ...' You shall never go forth with me and you shall never fight an enemy with me; ... "

Therefore, hypocrites must be despised and deserted. The holy verse concludes as follows:

surely you were pleased to sit (idle) the first time, then sit (now also idle) with those… “ ” .who stay behind

****

p: ۴۸۵

۸۴- وَلا تُصَلِّ عَلَى أَحَدٍ مِنْهُم مَاتَ أَبَداً وَلاتَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ

.And never pray over any one of them who dies, nor stand by his grave " .۸۴

,They indeed disbelieved in Allah and His Messenger

" .and died while they were ungodly

Commentary: verse ۸۴

The way of the Prophet's life (p.b.u.h.) was so that he used to attend in the funeral and burial ceremonies of Muslims' deads. He prayed for them and established funeral prayer over their corpses. But Allah has prohibited His Messenger to attend in the :ceremonies of the dead bodies of the hypocrites. The verse says

And never pray over any one of them who dies, nor stand by his grave. They indeed " " .disbelieved in Allah and His Messenger, and died while they were ungodly

Thus, the dead body of a hypocrite is also despised when Muslims ought not to attend their funerals nor stand by their graves. Establishing funeral prayer and visitation of tombs is as a sign of a reverence and an esteem to the body of a Muslim believer; and :since a hypocrite deserves no reverence, then the verse says

" ... ;never pray over any one of them who dies, nor stand by his grave ... "

****

۸۵- وَلاَ تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلاَدُهُمْ إِنَّمَا يُرِيدُ اللّهُ أَن يُعَذِّبَهُم بِهَا

فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ

۸۵. " And let not their possessions and their children astonish you;

verily Allah only desires thereby to chastise them in this world, and that their souls depart while they are infidels. "

Commentary: verse ۸۵

A similar statement to this verse, with a little difference in recitation, was referred to in holy verse No.۵۵ of the current Sura.

However, sometimes it happens that, instead of welfare and happiness, wealth and children are the cause of affliction and chastisement for a group of people. That is why the verse says:

" And let not their possessions and their children astonish you;

verily Allah only desires thereby to chastise them in this world, and that their souls depart while they are infidels. "

****

۸۶- وإِذَآ أُنْزِلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَکَ أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذَرْنَا نَکُن مَعَ الْقَاعِدِينَ

And whenever a sura is sent down, saying ‘ Believe in Allah and strive hard “ .۸۶

along with His Messenger ’, those with abundant means among them ask leave of :you, and they say

” .Let us be with those who sit back ‘

Commentary: verse ۸۶

Sometimes it happened that a Sura or a verse of the Qur’ān concerning the believers was revealed and invited them to be firm in Faith and to strive in the way of Allah beside the Prophet (p.b.u.h.). Such revelations caused the believers to become spiritually encouraged, firm, and steadfast; but those Divine revelations caused the hypocrites to become inconvenient and despondent. So, they (the hypocrites) sometimes came to the Prophet (p.b.u.h.) and uttered some materials which clearly .indicated their hypocrisy

This verse denotes that when a sura was revealed wherein people were enjoined to belief in Allah and Holy Struggle beside the Prophet (p.b.u.h.), some of the rich hypocrites came to the Messenger of Allah (p.b.u.h.) and asked permission not to participate in the Holy Struggle. They said that they might be allowed to stay at home with those who could stay at home, and not to take part in the Holy Struggle. The :verse says

And whenever a sura is sent down, saying ‘ Believe in Allah and strive hard along “ ,’ with His Messenger

those with abundant means among them ask leave of you, and they say: ‘ Let us be ” .with those who sit back

۸۷- رَضُوا بِأَن يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ

لايَفْقَهُونَ

They were content that they should be with those who stay behind, and a seal " .۸۷
,has been set upon their hearts

" .so they do not understand

Commentary: verse ۸۷

The matter discussed in the previous verse is continued in this verse, saying that the hypocrites became happy to stay with those who stay behind and, like women, .children, and patients, who do not take part in Holy Struggle, and to remain at home

It is clear that he who has no Faith in Allah will certainly refuse to go to fight in His way, because he does not believe in the excellent rewards that Allah has promised for the godly strivers. Therefore, a hypocrite considers that participation in such a war is .a fall into danger and it is a kind of self murder

Then, at the end of the verse, the Qur'ān adds that the hearts of the hypocrites are sealed. Therefore, they do not conceive the Truth, for there have been drawn a curtain before their eyes and ears. It is their infidelity that has caused them to be .incapable to understand the facts

:The verse says

They were content that they should be with those who stay behind, and a seal has "
,been set upon their hearts

" .so they do not understand

****

۸۸- لكِنِ الْرَّسُولُ وَالَّذِينَ ءامَنُوا مَعَهُ جاهَدُوا بِاَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاُوْلَئِکَ لَهُمُ الْخَيْرَاتُ وَاُوْلَئِکَ هُمُ الْمُفْلِحُونَ

۸۸. " But the Messenger, and those who believe with him, strive hard with their possessions and their selves, and these it is who shall have good things and these it is who shall be successful. "

Commentary: verse ۸۸

In the verse before this verse, the Qur'ān denoted that the hypocrites usually refuse to participate in Holy Struggle in the way of Allah and they like to stay at home at the time of war like women, little children, and sick persons. Now, in this verse, those persons are referred to whose manner is just opposite to that of the hypocrites. They consist in the Prophet (p.b.u.h.) and the believers who are ever ready to participate in Holy Struggle with all their possibilities.

The verse says:

" But the Messenger, and those who believe with him, strive hard with their possessions and their selves, and these it is who shall have good things and these it is who shall be successful. "

This ending part of the verse means that Allah will give them some good rewards, and they will reach to the happiness of both this world and the Hereafter. In this world, they gain happiness by overcoming the enemies and strengthening the foundation of their own society toward ever-increasing progression. And in the Hereafter, they will be rewarded by being enjoyed of the Divine bounties.

۸۹- أَعَدَّ اللّهُ لَهُمْ جَنَّاتٍ تَجْرِی مِن تَحْتِهَا الأَنْهَارُ خَالِدِینَ فِیهَا

ذَلِکَ الْفَوْزُ الْعَظِیمُ

۸۹. "Allah has prepared for them gardens beneath which rivers flow wherein shall they abide forever. That is the great success."

Commentary: verse ۸۹

In this verse, the statement is upon the great rewards that Allah will bestow on the believers. It remarks that, for such believers who strive in the way of Allah with their wealth and selves, Allah has prepared gardens that rivers flow under their trees and, more important than that is that, they will eternally abide therein. Then the Qur'ān adds that this circumstance is that very great success. The verse says:

"Allah has prepared for them gardens beneath which rivers flow wherein shall they abide forever. That is the great success."

There are also some more rewards promised for the strivers which have been mentioned in some other verses of the Qur'ān. One of them is that Allah guides those who strive in His way unto His ways. That is, He will bestow on them a sort of recognition that they can be informed of the facts of the world of existence and enjoy the special and particular guidance of Allah, so that they may not be involved with misunderstanding. Sura 'Ankabūt, No.۲۹, verse ۶۹ says:

"And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; ..."

****

Section ۱۲: The Deserters

Point

The false excuses given by the hypocrites who deserted the Muslims at the time of the trial (of Tabūk) – Those who were to be excused.

۹۰- وَجَآءَ الْمُعَذِّرُونَ مِنَ الاَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

۹۰. “And the dwellers of the desert came with their excuses, that permission might be given to them (to stay back),

and those who lied to Allah and His Messenger sat (at home). Soon a painful chastisement shall afflict those of them who disbelieved.”

Commentary: verse ۹۰

Some of those People who did not take part in the Holy Struggle had true excuses for which they obtained leave, while some others did not participated in the Holy Struggle without having any exemption, and the abovementioned chastisement is for the second group.

The term /’a‘rāb/, mentioned here, has been applied for some Bedouins who lived in deserts and were far from the city civilization.

However, Holy Struggle is something concerned to Islamic government and it is not a personal affair. That is why both

attending in it and leaving it should be done with the permission of the leader of the :Muslims. The verse says

,And the dwellers of the desert came with their excuses “

” ...(that permission might be given to them, (to stay back

By the way, those who are heedless to the obligatory rule of Holy Struggle and try to escape from it, are liars in their belief. They must know that the seekers of exemption, who try to run away from performing their duty, will be punished and a painful :chastisement is waiting for them. The verse continues saying

and those who lied to Allah and His Messenger sat (at home). Soon a painful... “ ” .chastisement shall afflict those of them who disbelieved

****

۹۱- لَيْسَ عَلَى الضُّعَفَآءِ وَلا عَلَى الْمَرْضَى وَلا عَلَى الَّذِينَ لايَجِدُونَ مَايُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلّهِ وَرَسُولِهِ مَا عَلَى اَلْمُ-حْسِنِينَ مِن سَبِيلٍ وَاللّهُ غَفُورٌ رَحِيمٌ

,There is no fault in the weak and the sick and those who find nothing to spend " .۹۱

.so long as they are true to Allah and to His Messenger

" .There is no way (to blame) against the good-doers and Allah is Forgiving, Merciful

Commentary: verse ۹۱

A blind old man came to the Prophet (p.b.u.h.) and said: " I have nobody to take my hand and to lead me to the battle-field. I am old and feable. Is my excuse accepted? " The Prophet (p.b.u.h.) kept silence for a while until the abovementioned verse was .revealed

In these recent couple of verses, and the following one, in order to make clear the situation of all groups from the point of being exempted or not in regard to participation in Holy Struggle, there have been defined some proper degrees. At first, :it says

" ... ,There is no fault in the weak and the sick and those who find nothing to spend "

These three groups are excused in any law, and intellect and logic also prove their being exempted. It is certain that in no instance Islamic laws are separate from .intellect and logic

After that, the Qur'ān has stated an important condition for the commandment of their being excused. It implies that this is in the condition that they refrain no sincere benediction unto Allah and His Messenger.

"… so long as they are true to Allah and to His Messenger …"

They should encourage the strivers through their own words and behaviour toward Holy Struggle, and to weaken the enemies' spirit so that they prepare the elementary factors of their failure.

Later, in order to state the reason of this subject, it says that such people are some benevolent men, and there is no way for blaming, scorning, punishing and taking to task the good-doers. The verse says:

"… There is no way (to blame) against the good-doers …"

At the end of the verse, as another reason for these three groups being exempted, the Qur'ān points to Allah's two great attributes by saying:

"… Allah is Forgiving, Merciful."

****

۹۲- وَلا- عَلَى الَّذِينَ إِذَا مَآ أَتَوْکَ لِتَحْمِلَهُمْ قُلْتَ لآ- أَجِدُ مَآ أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَناً أَلاَّ- يَجِدُوا مَا يُنفِقُونَ

Nor (is the task) on those unto whom, when they come unto you to provide them " .۹۲ ,with mounts

:you said

',I do not find means to carry you '

they turned back and their eyes overflowed with tears of sorrow, for they did not find " .that which they should spend

Commentary: verse ۹۲

In this verse, the Qur'ān refers to the fourth group of those who were also exempted from the Holy Struggle. This group had no means to ride on and to participate in the Holy Struggle. They went to the Prophet (p.b.u.h.) to obtain it, but he did not have any mount to give them for carrying them. They had to come back from him while their eyes were full of tears. This tear was for the sorrow which originated from the lack of :means to spend it in the way of Allah. The holy verse says

Nor (is the task) on those unto whom, when they come unto you to provide them " :with mounts, you said

',I do not find means to carry you '

they turned back and their eyes overflowed with tears of sorrow, for they did not find " .that which they should spend

****

۹۳- إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَکَ وَهُمْ أَغْنِيَآءُ رَضُوا بِاَن يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللّهُ عَلَى قُلُوبِهِمْ

فَهُمْ لاَيَعْلَمُونَ

Verily the way (to blame) is only against those who “ .۹۳

ask you permission (to stay behind) while they are rich. They are content to be with those who stay back, and Allah has set a seal on their hearts, thus they do not know ” .((what they have missed

Commentary: verse ۹۳

In this verse, the Qur’ān explains the fifth group, i.e. those who have never been excused with Allah, and will not be excused in the future either. It implies that the way of blame and punishment is open only to those who ask you permission not to participate in the Holy Struggle while they are rich and are in welfare. They possess :enough possibilities and necessary means for this affair. The verse says

Verily the way (to blame) is only against those who ask you permission (to stay “ ”… .behind) while they are rich

Then it adds that this disgrace is enough for them that they contented to stay back in Medina with the persons who were feeble, sick, and handicapped and to be deprived :from the honour of participation in the battle-field. It says

”… ,They are content to be with those who stay back…“

And also this retribution is enough for them that, because of their own ugly deeds, Allah has ceased them from the ability of contemplation and comprehension by sealing their hearts. Therefore, they do not know what kind of excellent ranks they :have lost. The verse continues saying

and Allah has set a seal on their hearts, thus they do not know (what they have… “ ” .(missed

The strong and exalted spirits of the strivers of Islam are vividly made clear from this verse. It illustrates how they preferred and preceded the honour of attending in the .battlefield and the honour of martyrdom to any other honours

This very fact makes manifest one of the important factors of the rapid expansion of .Islam at that time and our retardation in this age

****

۹۴- يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لاتَعْتَذِرُوا لَن نُؤْمِنَ لَكُمْ قَدْ نَبَّأَنَا اللّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَهِ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

.They will offer you excuses when you return to them " .۹۴

.Say: ' Do not make excuses. We will never believe you

.Allah has informed us of tidings about you

,And , Allah and His Messenger will see your work

then you will be returned to the Knower of the Unseen and the visible, and He will inform you of what

" .' you used to do

Commentary: verse ۹۴

The hypocrites, who, at any rate, did not participate in the Battle of Tabūk, ceaselessly brought excuses and pretexts to the Prophet of Islam (p.b.u.h.). This verse, rejecting their seeking for excuses, indicates that when the Muslims would return from the war, the hypocrites would come to them and bring some excuses. The Muslims should say to them not to make not to excuse, since they would not believe :them and Allah had informed them of their circumstance. The verse says

.They will offer you excuses when you return to them "

Say: ' Do not make excuses. We will never believe you. Allah has informed us of tidings "... .about you

This meaning is a hint to the fact that, by means of the verses of the Qur'ān and revelation, Allah (s.w.t.) discovered

the plots and secrets of the hypocrites and He informed His Messenger (p.b.u.h.) of their actions, so that the Prophet (p.b.u.h.) knew that those excuses were made only to confuse the matter. They did not have a proper and safe belief in Allah and the .religion. And their absence in the Holy Struggle was for the same reason

:Then, in the continuation of the verse, the Qur'ān says

And , Allah and His Messenger will see your work, then you will be returned to the… " .' Knower of the Unseen and the visible, and He will inform you of what you used to do "

That moment of the return to the Knower, which is mentioned in the verse, is the time of death, when the curtains will be utterly removed and human beings will understand .the facts

****

۹۵- سَيَحْلِفُونَ بِاللّهِ لَكُمْ إِذَا انقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَآءً بِمَا كَانُوا يَكْسِبُونَ

They will swear to you by Allah, when you turn back unto them that you renounce " .۹۵ them (their sin). So renounce them, for they are indeed filth and their abode is Hell, a ".recompense for what they used to earn

Commentary: verse ۹۵

After the occurrence of the Battle of Tabūk, when the Muslims returned to Medina, those hypocrites who had not participated in that Battle, in order to justify their action, came to them swearing that they had plausible excuse. This oath was for that .the Muslims might not blame them

The Qur'ān informs the Muslims in this verse that when they return from the Holy Struggle, the hypocrites come to them and swear by Allah to justify their deed in order that the Muslims renounce them their sin and do not blame them. But Muslims are commanded to turn away from them, i.e. as a protest to their ugly work, they must avoid speaking with them. Then the Qur'ān states its reason such that, as a result of .their own action, their abode is Hell

However, renouncement is often fulfilled either upon nobility and connivance, or upon wrath and heedlessness. In this verse, it has been used in both senses. The hypocrites asked for remittal and pardoning their fault, and Allah had commanded the Muslims to .have a wrathful renouncement unto them

When the Messenger of Allah (p.b.u.h.) returned from the Battle of Tabūk, he told the Muslims not to associate with the hypocrites who abandoned going to the Battle. (Books of Commentary by Imam Fakhr-i-Rāzi, Marāqi, Majma'-ul-Bayān, Al-Minār, Fi-Zilāl, Atyab-ul-Bayān, Al- Muharrir- ul-Wajiz)

But some commentators have said that renouncement is based on remittal and pardoning, without blaming them or scorning them. It should be done in a manner that you do not attest them in what they bring excuse, but by silence and negation you do reject them, because they are filthy and it appropriates that you do not approach them. So, their abode is Hell for what they have done. (Tafsir-i-Qarā'ib-ul-Qur'ān, As-Sāfi, Jawāmi'-ul-Jāmi', Al-Mizān, and Manhaj-us-Sādiqin)

****

۹۶- يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فإِن تَرْضَوْا عَنْهُمْ فإِنَّ اللّهَ لاَيَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ

۹۶. " They swear to you that you may be pleased with them. But even if you are pleased with them,

yet surely Allah will not be pleased with the transgressing people. "

Commentary: verse ۹۶

In this verse, the Qur'ān continues the subject matter of the previous verse. It says that the hypocrites swear so that the Muslims may be pleased with them. But they must be aware that even if they are pleased with them, Allah will not be pleased with the mischievous ones. The verse says:

" They swear to you that you may be pleased with them. But even if you are pleased with them, yet surely Allah will not be pleased with the transgressing people. "

This statement means that even when you become pleased with such hypocrites, it does not benefit them in their state, because Allah is not pleased with them.

However, this meaning is a warning, indicating that when Allah is not pleased with a person, a believer should not be pleased with him either, and he must cease his communication with him.

****

۹۷- الَاعْرَابُ أَشَدُّ کُفْراً وَنِفَاقاً وَأَجْدَرُ أَلَّا یَعْلَمُوا حُدُودَ مَآ أَنْزَلَ اللّهُ عَلَی رَسُولِهِ وَاللّهُ عَلِیمٌ حَکِیمٌ

The Bedouins are more hard in disbelief and hypocrisy, and more apt not to know " .۹۷ the limits of what Allah has sent down to His Messenger, and Allah is All-Knowing, All- " .Wise

Commentary: verse ۹۷

This verse attracts the believers' attention to this matter that the hypocrites of the Bedouins, who lived in deserts and outside of Medina, were more intense than the hypocrites of the citizens settled inside Medina, from the point of disbelief and hypocrisy. They were also in a lower standard from the point of understanding and perceiving the ordinances and the limits of Allah which had been revealed to the Prophet (p.b.u.h.). That was why they opposed more to embrace Islam. The verse :says

The Bedouins are more hard in disbelief and hypocrisy, and more apt not to know " "... ,the limits of what Allah has sent down to His Messenger

Then, at the end of the verse, the Qur'ān adds that ' Allah is All-Knowing ', viz., He is aware of the reality of the state of everyone; and He is 'All-Wise', viz., the revelations :He sends down are all formed upon wisdom and cognizance. It says

" .and Allah is All-Knowing, All-Wise... "

****

۹۸- وَمِنَ الاَعْرَابِ مَن يَتَّخِذُ مَايُنْفِقُ مَغْرَماً وَيَتَرَبَّصُ بِكَمُ الدَّوَآئِرَ عَلَيْهِمْ دَآئِرَهُ السَّوْءِ وَاللّهُ سَمِيعٌ عَلِيمٌ

۹۸. " And of the Bedouins are those who take what they spend to be a loss, and they wait for calamities against you, on them shall be an evil calamity; and Allah is All-Hearing, All-Knowing. "

Commentary: verse ۹۸

In this verse, the Qur'ān states that some of the Bedouins consider that what they spend in charity is as a kind of loss and a damage. They are hypocrites, of course, and they do not spend believably. They spend for protecting the outward aspect and in the form of hypocritical acts, so they know it as a loss for themselves. They do not believe in the rewards of the Hereafter.

" And of the Bedouins are those who take what they spend to be a loss, ... "

Moreover, those hypocrites who lived at the time of the Prophet (p.b.u.h.) waited for arriving some horrible calamities against the Muslims. They awaited the death of the Prophet (p.b.u.h.) momentally, or that the Muslims be defeated and scattered so that they could make their inward aims manifest freely. This fact was proved after the departure of the Prophet of Islam (p.b.u.h.) when some parties of those hypocrites turned away from Islam and apostatized. The verse continues saying:

" ...and they wait for calamities against you, ... "

The holy verse, after mentioning the expectation of the hypocrites, curses them and :says

" ... ;on them shall be an evil calamity ... "

:Then it also continues saying

" .and Allah is All-Hearing, All-Knowing... "

.That is, Allah hears all their words, and He (s.w.t.) is aware of all their secrets

****

۹۹- وَمِنَ الاَعْرَابِ مَن يُؤْمِنُ بِاللّهِ وَالْيَوْمِ الاَخِرِ وَيَتَّخِذُ مَايُنفِقُ قُرُبَاتٍ عِندَ اللّهِ وَصَلَوَاتِ الرَّسُولِ أَلآ إِنَّهَا قُرْبَةٌ لَهُمْ سَيُدْخِلُهُمُ اللّهُ فِى رَحْمَتِهِ إِنَّ اللّهَ غَفُورٌ رَحِيمٌ

۹۹. " And of the Bedouins are those who believe in Allah and the Last Day, and take what they spend to be

(means of) the nearness to Allah and the prayers (blessings) of the Messenger.

Look! Surely they are means of nearness for them. Soon Allah will admit them into His mercy. Verily Allah is Forgiving, Merciful. "

Commentary: verse ۹۹

Opposite to those Bedouins of Arab who were hypocrites, the Qur'ān refers to another group of the Bedouins who had a true Faith in Allah and the Day of Resurrection. This reference is for the reason that no one considers that all of the Bedouins were always totally hypocrites and disbelievers. The verse says:

" And of the Bedouins are those who believe in Allah and the Last Day, ... "

As a result of the Faith they had in Allah, this group of Bedouins of Arabs spent their wealth in charity in the way of Allah. So, whatever they spent in charity they assumed it as a means of nearness to Allah and, also, an attraction of the prayers of the Prophet (p.b.u.h.). The verse continues saying:

" ...and take what they spend to be (means of)

" ... .the nearness to Allah and the prayers (blessings) of the Messenger

These Bedouins believed that spending properties in the way of Allah caused both the nearness to Allah and that the Prophet (p.b.u.h.) would pray for them; since the Prophet (p.b.u.h.) used to pray for any one of the believers who spent in charity in the .way of Allah, and therefore, he encouraged him thereby

The behaviour of these faithful Bedouins can be compared with that of the hypocritical Bedouins. These considered what they spent in charity as a means of nearness to Allah, while the former group, as was explained in the previous verses, .considered their charities a kind of loss, since they did not believe in Allah's rewards

:Therefore, in the continuation of the holy verse, the Qur'ān says

"... .Look! Surely they are means of nearness for them... "

There is no distance, of course, between Man and the Lord. Then the purpose of this ' nearness ' is ' a spiritual nearness ', and that a faithful person ought to create the epithets of Allah inside himself. It is in this case that he may be involved in the mercy and favour of Allah (s.w.t.), and can enjoy His rewards. We see that in this holy very verse, after confirming that their charities cause the nearness to Him, the Qur'ān :immediately says

" ... .Soon Allah will admit them into His mercy... "

And, by this phrase, the Qur'ān states the fruit of the nearness to Allah. So, the verse :concludes as follows

" .Verily Allah is Forgiving, Merciful... "

****

Chapter ۱۳: The Hypocrites among the Bedouins

Point

the example of the Muhājirs, The Emigrants, and the Ansars, the Supporters – .Warning against the hypocrites in and about Medina – The mosque built for mischief

۱۰۰- وَالسَّابِقُونَ الاَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالاَنْصَارِ وَالَّذِينَ اتَّبَعُوهُم بِإِحْسَانٍ رَضِیَ اللّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِی تَحْتَهَا الاَنْهَارُ خَالِدِينَ فِيهَآ أَبَداً

ذَلِکَ الْفَوْزُ الْعَظِيم

۱۰۰. " And the foremost, the first of the Emigrants and the Helpers, and those who followed them in goodness,

Allah is well-pleased with them and they are

well-pleased with Him, and He has prepared for them gardens beneath which rivers flow wherein shall they abide forever.

That is the great success. "

Commentary: verse ۱۰۰

Following the content meaning of the former holy verse which was upon the circumstances of the disbelievers and hypocrites, this verse refers to the true believers of the Muslims, and divides them into three definite groups.

The first group are those who were the foremost and the first in Islam, who . ١ :emigrated. The verse says

" ... And the foremost, the first of the Emigrants "

Those who were first in helping both the Prophet (p.b.u.h.) and his companions of . ٢ .the Emigrants

" ... ,and the Helpers... "

The third group are mentioned those who followed them from the point of. ٣ goodness, and by their good deeds and embracing Islam, Emigration, and helping the .Prophet's religion, they joined them

" ... ,and those who followed them in goodness... "

It is interesting that all the Islamic scholars have unanimously said that the first person of women who embraced Islam was Khadijah, the faithful and devoted wife of the Prophet (p.b.u.h.). And, as for men, all the scholars and commentators of the Shi'ites together, and a large number of the Sunnite scholars have confirmed that Ali-ibn-Abītālib (a.s.) was the first one who accepted the invitation of the Prophet of Islam ((p.b.u.h.) (١)

:After mentioning these three groups, the Qur'ān says

" ... ,Allah is well-pleased with them and they are well-pleased with Him... "

The pleasure of Allah from them is for their Faith and the good deeds they have done; and that they are well-pleased with Allah is for the extraordinary various important .rewards He has bestowed upon them

This sentence contains all the devine merits, (the material and spiritual merits of body :and soul) yet, as an emphasis and statement of expansion after epitome, it adds

Al-Qadīr, vol. ۳, pp. ۲۲۰ to ۲۴۳; Ihqāq-ul-Haqq, vol. ۳, pp. ۱۱۴ to ۱۲۰; Tafsīr-ul- ۱ - ۱
.Qurtubī, vol. ۵, p. ۳۰۷۵ (narrated from Mustadrak-I-Hākim), and some other books

" ... and He has prepared for them gardens beneath which rivers flow... "

Among the privileges of this Divine bounty is that it is eternal, as the verse itself says:

" ...wherein shall they abide forever. ... "

This condition is a great triumph for a person. The holy verse continues saying:

" ... That is the great success. "

What a success can be better than this that man, a mortal, feels that his Lord, the Exalted, his worshiped, and his Master is well-pleased with him and has accepted the whole deeds he has done?

****

۱۰۱- وَمِمَّنْ حَوْلَكُم مِنَ الأَعْرَابِ مُنَافِقُونَ وَمِنْ أَهْلِ الْمَدِينَهِ مَرَدُوا عَلَى النِّفَاقِ لا تَعْلَمُهُمْ نَحْنُ نَعْلَمُهُمْ سَنُعَذِّبُهُم مَرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَى عَذَابٍ عَظِيمٍ

۱۰۱. " And among the Bedouins around you there are hypocrites, and from among the people of

Medina (there are also some who) have grown bold in hypocrisy. You do not know them,

(but) We know them. Soon We will punish them twice, then they will be turned back to a grievous chastisement. "

Commentary: verse ۱۰۱

The Qur'ān turns the discussion again unto the deeds of the hypocrites and their mischievous groups. It says:

" And among the Bedouins around you there are hypocrites, ... "

This phrase means that you should be aware and watch the hypocrites who are outside your city and be careful of their dangerous activities.

Then, it adds that, in Medina itself, and from among the people of this city, there are also some persons who have stretched hypocrisy as far as the limit of disobedience, and they are severely steadfast unto it so that they are experienced in it. The verse says:

" ...and from among the people of Medina (there are also some who) have grown bold in hypocrisy. ... "

This meaning, which is seen in the abovementioned verse about the hypocrites of ' inside ' and those of ' outside ',

maybe refers to this aspect that the inside hypocrites are more experienced, and naturally more dangerous, in their job than the outside hypocrites. Therefore, the Muslims must intensively be careful of them, although they should not neglect the .outside hypocrites either

:That is why, immediately after that, Allah says

" ... .You do not know them, (but) We know them... "

This indication, of course, is to the ordinary and common knowledge of the Prophet (p.b.u.h.), but there is no contrust that he (p.b.u.h.) becomes utterly aware of their .secrets through Divine revelation and by His teaching

At the end of the verse, the Qurān announces the grievous punishment of this group :as follows

Soon We will punish them twice, then they will be turned back to grievous... " " ... .chastisement

Twice in punishment is, at first, their disgraces among people, and the other is to give up their lives with hardship which includes both their spiritual and bodily .chastisements

****

۱۰۲- وءَاخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلاً صَالِحاً وءَاخَرَ سَيِّئاً عَسَى اللّهُ أَن يَتُوبَ عَلَيْهِمْ إِنَّ اللّهَ غَفُورٌرَحِيمٌ

۱۰۲. "And (there are) othes who have confessed to their sins. They have mixed a righteous deed and an evil one. Maybe Allah will turn (mercifully) to them (and accept their repentance). Verily Allah is Forgiving, Merciful."

Commentary: verse ۱۰۲

Several persons from among the companions of the Prophet (p.b.u.h.) refrained from taking part in the Battle of Tabūk, not hypocritically, of course, but for the sake of loving life. When the concerning critical verses were revealed, they regreted and, as a sign of repentance, they had fastened themselves on a pillar in the Prophet's Mosque. They kept on being in that state until when Allah accepted their repentance and the Messenger of Allah (p.b.u.h.) unfastened the ropes from them and they were forgiven. The verse says:

"And (there are) othes who have confessed to their sins. They have mixed a righteous deed and an evil one. Maybe Allah will turn (mercifully) to them (and accept their repentance). Verily Allah is Forgiving, Merciful."

After that, as gratitude for this matter, they offered all their properties to the Prophet (p.b.u.h.), but he took a part of the properties to spend upon the expediencies of the Muslims, and returned the rest to them.

****

۱۰۳- خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِم بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلاتَکَ سَکَنٌ لَهُمْ وَاللّهُ سَمِيعٌ عَلِيمٌ

Take alms out of their possessions to cleanse them and purify them thereby, and " .۱۰۳ pray for them, surely your prayers are a comfort for them, and Allah is All-Hearing, " .All-Knowing

Commentary: verse ۱۰۳

This holy verse points to one of the important Islamic ordinances, viz. alms. As a general rule, it tells the Prophet (p.b.u.h.) to take alms tax from their properties. The :verse says

" ... Take alms out of their possessions "

The Divine command is a clear evidence for that the chief of the Islamic government can take ' the alms tax ' from people. It is not in a manner that he must wait until if .they wish they pay it by themselves, and, otherwise, they do not pay it

Then, the Qur'ān refers to two parts of the psychological, ethical, and social :philosophy of almsgiving. It says

" ... ,to cleanse them and purify them thereby... "

Almsgiving cleanse them from the bad qualities, purifies them from mammunism and stinginess, and grows the plant of philanthropy, generosity and attentiveness to .people's rights in them

Moreover, by the fulfilment of this divine commandment, you may wipe out the imputies and mischieves which come into being inside the society because of poverty, class

division, and the deprivation of some groups therein. Thus, you may clean the scene .of the society from these vices

Then, it implies that when they pay alms tax, you do pray for them and send blessing :unto them. The verse says

" ... ,and pray for them... "

This situation indicates that even for the fulfilment of the obligatory duties, people should be thanked and admired. They should be specially encouraged mentally and spiritually. Some Islamic traditions denote that when people brought alms tax to the presence of the Prophet (p.b.u.h.), he used to pray for them by saying: " O' Allah! Give " .them peace

:Then the Qur'ān adds

" ... ,surely your prayers are a comfort for them... "

It is by the glow of this prayer that the grace and blessing of Allah will be sent down over their selves and spirits, in a form that they may feel it. So, at the end of the verse, :the Qur'ān says

" .and Allah is All-Hearing, All-Knowing... "

That is, Allah both hears the prayers of the Prophet (p.b.u.h.) and is aware of the .intentions of the givers of alms tax

****

p: ۵۱۶

۱۰۴- أَلَمْ يَعْلَمُوا أَنَّ اللّهَ هُوَ يَقْبَلُ التَّوبَه عَنْ عِبَادِهِ وَيَأْخُذُ الْصَّدَقَاتِ وَأَنَّ اللّهَ هُوَ التَّوَّابُ الرَّحِيمُ

Do they not know that Allah is He Who accepts the repentance from His servants " .۱۰۴
" ?and takes the alms and that Allah is He Who is Oft-Pardoning, Merciful

Commentary: verse ۱۰۴

In view of the fact that some sinners, like the hypocrites concerning the the Battle of Tabūk, urged the Prophet (pbuh) to accept their repentance, in this verse the Qur'ān points to this subject indicating that the acceptance of repentance is not something :that the Prophet (p.b.u.h.) does by himself. The verse says

" ... Do they not know that Allah is He Who accepts the repentance from His servants "

Allah not only accepts the repentances but also takes the alms or the charities which are given to Allah as the atonement of sins and for nearness to Him. The verse :continues saying

" ... and takes the alms... "

There is no doubt that the takers of alms and charities are either the Prophet (p.b.u.h.) and the immaculate Imams (a.s.), who are the leaders of the Muslims, or the needy and deserving persons. But, since the hands of the Prophet (p.b.u.h.) and those of the true leaders and the hands of deserving persons are counted as the hand of Allah .(s.w.t), it seems that Allah (s.w.t) takes these alms

:In a tradition narrated from the Prophet (p.b.u.h.), we recite

Verily the alms will reach to the hand of Allah before it reaches to the beggar's hand. "
(" (١

Moreover, in an Islamic tradition, it has been announced that the angels receive all .the deeds of man, except alms which directly reach to the hand of Allah

:At the end of the verse, as an emphasis, the Qurān says

,and that Allah is He Who is Oft-Pardoning… "

" ?Merciful

From the content of this holy verse, it is so understood that the forgiveness of the faults and accepting the repentance is only up to Allah (s.w.t.). Thus, even the Prophet (p.b.u.h.) is not rightful to accept repentances, much less are the monks and the .(.authorities of churches. This rank belongs only to Allah (s.w.t

" … Allah is He Who accepts the repentance… "

****

.(Tafsir-us_Sāfi and Tafsir-ul-Burhān (under the holy verse ١ -١

۱۰۵- وَقُلِ اعْمَلُوا فَسَيَرَى اللّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ

وَسَتُرَدُّونَ إِلَى عَالِمِ الْغَيْبِ وَالشَّهَادَهِ فَيُنَبِّئُكُم

بِمَا كُنتُمْ تَعْمَلُونَ

۱۰۵. " And say: ' Act you (as you will)! Allah will see your work and (so will) His Messenger and the believers, then soon you will be returned to the Knower of the Unseen and the visible, and He will inform you

of what you used to do .' "

Commentary: verse ۱۰۵

This verse announces that Allah, His Messenger and the believers are cognizant of what we do. It states the very belief of the Shi'ite in ' presenting deeds ' to the saints of Allah. This presentation may be performed daily, weekly, or monthly. So, if our deeds are good, the saints of Allah will be happy with us; and if they are bad, they will become worried and sad. Belief in this ' presentation of deeds ' is effective in creating piety and modesty in us, and contains an extraordinary educative role.

The verse says:

" And say: ' Act you (as you will)! Allah will see your work and (so will) His Messenger and the believers, then soon you will be returned to the Knower of the Unseen and the visible, and He will inform you

of what you used to do .' "

Imam Sādiq (a.s.) said: " O people! Do not annoy the Messenger of Allah by your sin! "

As some Islamic traditions indicate the objective meaning of /mu’m‘nūn/ (the believers), mentioned in this verse, is the Immacate Imams whom Allah makes aware (of our deeds. (١)

****

Tafsīr-ul-Burhān, and Tafsīr-us-Sāfī (under the holy verse), ’Usūl-i-Kāfī, vol. ١, p. ١ - ١ .١٧١, and Bihār-ul-’Anwār, by ‘Allāmah Majlisī

۱۰۶- وءَاخَرُونَ مُرْجَوْنَ لأَمْرِ اللّهِ إِمَّا يُعَذِّبُهُمْ وإِمَّا يَتُوبُ عَلَيْهِمْ وَاللّهُ عَلِيمٌ حَكِيمٌ

And (there are) others expecting Allah’s decree: either He shall chastise them, or “ .۱۰۶ ,(turn to them (mercifully

” .and Allah is All-Knowing, All-Wise

Commentary: verse ۱۰۶

The Qur’ānic term /murjūn/ is derived from /’irjā’/ in the sense of ‘ delay and stop ’, a :delay which is acompanied with ‘ hope and expectation ’. The verse says

” ... :And (there are) others expecting Allah’s decree “

According to the Islamic literature, the verse is concerning to the murderers of Hadrat-i-Hamzah, or Ja‘far-i-Tayyār, who were remorsed from their actions against these two. Or it refers to those persons who did not participate in the Battle of Tabūk .and simply regretted and did not confess it by their tongues

However, Allah is capable to either forgive the sinners or punish them. The verse :continues saying

” ... ,(either He shall chastise them, or turn to them (mercifully... “

The wrath or grace of Allah is based on knowledge and wisdom, not upon vengeance. :The verse concludes

” .and Allah is All-Knowing, All-Wise... “

****

۱۰۷- وَالَّذِينَ اتَّخَذُوا مَسْجِداً ضِرَاراً وَكُفْراً وَتَفْرِيقاً بَيْنَ الْمُؤْمِنِينَ وإِرْصَاداً لِمَنْ حَارَبَ اللّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَآ إِلاَّ الْحُسْنَى وَاللّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

۱۰۷. " And those who built a mosque to cause harm (to Islam) and for unbelief, and to divide the believers, and (as) an ambush for those who fought Allah and His Messenger aforetime; and they will surely swear: ' We purposed naught save good, ' but Allah testifies that verily they are liars. "

Commentary: verse ۱۰۷

In this verse, the Qur'ān has made manifest one of the great plots of the hypocrites of Medina. The event was as follows:

Twelve persons from among those hypocrites built a place under the title of ' a mosque '. They built it with the recommendation of Abū-'Āmir-Rāhib who was a harsh enemy of Islam from before. He lived in Syria. In order to make that mosque formal, the hypocrites went to the Prophet (p.b.u.h.) and asked him to come into that mosque and pray therein. They said that they had built the mosque for those Muslims who were weak and could not attend the Prophet's Mosque or Quba Mosque from some far places to pray; so they could pray in that mosque.

At that time, the Prophet (p.b.u.h.) was going to travel for the Battle of Tabūk and had not time enough to go there. Therefore, he told them to wait until he would come back

from his jurney and then he might establish prayer in that mosque. When the Prophet (pbuh.) returned from the Battle of Tabūk, they had made that mosque ready. So, they came to the Prophet (p.b.u.h.) and asked him to pray in that mosque. It was at the same time that these very holy verses were sent down and made their plot manifest. The revelations made it evident that those hypocrites aimed to harm the religion of Islam under the name of the mosque. That was why the Prophet of Allah (p.b.u.h.) sent several of his companions to ruin and burn that mosque. They were Mālik-ibn-Dikhsham, Mu'an-ibn-'Āmir-ibn-Sakn, and Wahshī. The command of the Prophet (p.b.u.h.) was obeyed, and later the site of that mosque was used as a place of .rubbishes in that locality

In this verse, the Qur'ān indicates that the hypocrites pursued four aims by building :that mosque

.To cause harm to Islam and the Muslims.۱

To create disbelief in Allah and His Messenger (p.b.u.h.) among people, and that the .۲ .foundations of infidelity to be strengthened in that mosque

To disperse the Muslims. The Muslims usually attended in one mosque, and there .۳ .was a unity among them

To supply a lurking-place for the one who was fighting against Allah and His Prophet, .۴ viz. 'Abū-'Āmir-i-Rāhib.(۱) He was a man who became a Christian in the Age of Ignorance and obtained a high rank there. When the Prophet of Islam (p.b.u.h.) migrated to Medina, as a result of his envy, 'Abū-'Āmir always applied his hostility against him (p.b.u.h.), and finally he ran away toward the polytheists of Mecca. He accompanied them in the Battle of 'Uhud, and, at last, he

---

Abū-'Āmir was the father of Hanzalah' ۱ -۱

escaped to Syria in order to attract the help of Roman army and to fight against the .(.Prophet of Islam (p.b.u.h

The hypocrites of Medina had built that mosque with Abū-'Āmir's recommendation and were waiting for him to come with the Roman troops and to use that mosque as :his station for invadiny the Muslims. The verse says

And those who built a mosque to cause harm (to Islam) and for unbelief, and to " divide the believers, and (as) an ambush for those who fought Allah and His " ... ;Messenger aforetime

In order to deceive the Muslims, the hypocrites swore that they desired nothing but good for them, and that their aim was to help and serve the Muslims. But, by narrating :their saying, the Qur'ān says

and they will surely swear: ' We purposed naught save good, ' but Allah testifies... " " .that verily they are liars

In this way and by sending down these verses, Allah made their great plot manifest, .and futiled the evil plan of those hypocrites

****

۱۰۸- لاَتَقُمْ فِيهِ أَبَداً لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَن تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَن يَتَطَهَّرُوا

وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ

۱۰۸. " Never do stand therein (to pray). Certainly a mosque founded on piety from the first day is worthier that you stand in it (for prayer). Therein are men who love to purify themselves, and Allah loves the purified ones. "

Commentary: verse ۱۰۸

The Prophet (p.b.u.h.) is commanded in this holy verse not to stand in that mosque at all, i.e. he should not establish prayer there. The holy verse says:

" Never do stand therein (to pray). … "

Then the Qur'ān compares this mosque with the Prophet's Mosque or Qubā Mosque, and says:

" … Certainly a mosque founded on piety from the first day is worthier that you stand in it (for prayer). … "

The objective meaning of this mosque was either Qubā Mosque, or the Prophet's Mosque, or any mosque which had been founded on the basis of piety and belief in Allah (s.w.t.); and the purpose of the phrase ' the first day ' was that, from the first day, the aim of its founders had been Allah.

The Qur'ān adds that, in this mosque, which has been established on the basis of piety, there are some men who desire to purify themselves, and Allah likes the purified ones. The purpose of this purification is a spiritual purification

which has been rendered into being far from sins and being studious in doing divine .obligations. It also envelops the purification of both clothes and body

:The verse continues saying

" .Therein are men who love to purify themselves, and Allah loves the purified ones... "

****

۱۰۹- أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللّهِ وَرِضْوَانٍ خَيْرٌ أَم مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِی نَارِ جَهَنَّمَ

وَاللّهُ لاَيَهْدِی الْقَوْمَ الظَّالِمِینَ

۱۰۹. "Is he, therefore, better who has laid his foundation on fear of Allah and (His) good pleasure, or he who has laid his foundation on the brink of a crumbling hollowed bank that tumbles with him into the Fire of Hell? And Allah does not guide the unjust people."

Commentary: verse ۱۰۹

After explaining the story of the mosque of dissension, the Qur'ān compares between those two groups: a group who built Qubā Mosque and the Prophet's Mosque, and the group who built the mosque of dissension. The foundation of the work of the first group was on piety and the pleasure of Allah, while the result of the work of the second group was blazing Fire and falling into Hell.

The basis of the work of the first group is piety and obtaining the pleasure of Allah, and they have no other aim from it. Are these people better or the second group whose basis of work is upon the brink of a crumbling hollowed bank? They will fall into the Fire of Hell by the building they have built. In other words, the building, which they have established, is at the edge of the precipice of the Fire of Hell which will suddenly ruins into it.

:The verse says

Is he, therefore, better who has laid his foundation on fear of Allah and (His) good “ pleasure, or he who has laid his foundation on the brink of a crumbling hollowed bank .that tumbles with him into the Fire of Hell? And Allah does not guide the unjust people ”

****

۱۱۰- لا يَزَالُ بُنْيَانُهُمُ الَّذِى بَنَوْا رِيبَةً فِى قُلُوبِهِمْ إِلاَّ أَن تَقَطَّعَ قُلُوبُهُمْ وَاللّهُ عَلِيمٌ حَكِيمٌ

۱۱۰. " The building which they built will not cease to be (a source of) disquiet in their hearts unless their hearts be cut into pieces, and Allah is All-Knowing, All-Wise. "

Commentary: verse ۱۱۰

By this holy verse, the Qur'ān implies that the building which the hypocrites have built is always a source of suspicion in their hearts. This suspicion is with them until their hearts be cut into pieces, viz. when they die. The purpose is that the instruction of the Prophet (p.b.u.h.) that the mosque of dissension to be ruined has increased in the hatred of their hearts. This hatred or rancoure and disquiet towards the ordinances of Islam will be with them until the time they die and their hearts be cut into pieces. This meaning denotes that they will never believe in the Truth and will die with the same state of hypocrisy and disbelief.

The verse says:

" The building which they built will not cease to be (a source of) disquiet in their hearts

unless their hearts be cut into pieces, ... "

Then, at the end of the verse, the Qur'ān mentions two attributes of Allah. They are: All-Knowing, All-Wise, which means Allah is aware of their status and the command He has ordained about the mosque of dissension has been done wisely. The verse says:

" ...and Allah is All-Knowing, All-Wise. "

Section ۱۴: The True Believers

Point

Identification of the True Believers and their qualities – Prayer for forgiveness for disbelievers prohibited – Those who did not join the Expedition of Tabūk.

۱۱۱- إِنَّ اللّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّهَ يُقَاتِلُونَ فِى سَبِيلِ اللّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْداً عَلَيْهِ حَقّاً فِى التَّوْرَاهِ وَالإِنْجِيلِ وَالْقُرْءانِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِى بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

۱۱۱. "Verily Allah has bought from the believers their souls and their Properties for Paradise to be theirs: they fight in the way of Allah, so they slay and they are slain, (this is) a promise binding on Him in the Turah, and the Evangel and the Qur'ān. And who is more faithful to his promise than Allah? Rejoice then in your bargain that you have made; and that is the great success."

Commentary: verse ۱۱۱

In many occurrences of the Qur'ān, whenever it says something concerning the infidels, or polytheists, or hypocrites, immediately next to that, it refers to the believers in order that a comparison between these two groups be performed.

Here, after delivering some explanations about the hypocrites and their evil .conspiracies, the Qur'ān refers to the believers and their specialties

In this verse, by applying a delicate similie, the Qur'ān points to the intensive love of the believers to Holy Struggle in the way of Allah. It similizes their deed to a transaction and a bargain. Usually, there are four essential elements in every bargain. These four factors are: seller, customer, the ware to be transactioned, and price. In this splendid spiritual transaction, the seller is a believer, the customer is Allah, the ware to be transactioned is the soul and the wealth of the believers, and its price is .the etetrnal Paradise

These believers fight in the way of Allah where they slay and are slain. Whether they defeat the enemy or they suffer martyrdom, both are counted felicity for them, and :both of them are sought by a belirver. The verse says

Verily Allah has bought from the believers their souls and their properties for " " ... ,Paradise to be theirs: they fight in the way of Allah, so they slay and they are slain

Imam Sādiq (a.s.) in a tradition says that there is no price for your bodies save Pradise. Then you should not sell your selves for less than Paradise. (Majma'-ul-Bayān, the (Commentary

:Next to that, the Qur'ān introduces the document of this transaction, where it says

" ... .this is) a promise binding on Him in the Turah, and the Evangel and the Qur'ān)... "

In all these Heavenly Books, believers have been promised Paradise, and the texts of (these Divine Books are counted as a document for the believers in this bargain.(١

Strivers, Holy Struggle, and martyrdom have been counted worthy not only in ١ - ١ Islam but also mentioned in the Turah and the Evangel: "... in the Turah and Evangel. Now, if this meaning is not found clearly in these two present Holy Books, it shows .some distortations in them

:Then, as a further emphasis, the Qur’ān asks

” ... ?And who is more faithful to his promise than Allah... “

Therefore, regarding that you have transactioned the best bargain and with the most faithful One, Who is Allah, you must be very happy with this transaction, and this is the :great felicity. The verse says

;Rejoice then in your bargain that you have made... “

” .and that is the great success

****

۱۱۲- التَّآئِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الأمِرُونَ بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللّهِ وَبَشِّرِ الْمُؤْمِنِينَ

۱۱۲. " (The believing strivers are those who) turn repentant (to Allah), worship (Him),) make a journey, bow, prostrate (in prayer), bid what is right and forbid what is wrong, and keep the limits of Allah, and give good news to the believers. "

Commentary: verse ۱۱۲

Besides the aforementioned attribute, i.e. striving in the way of Allah, the Qur'ān defines nine epithets for such believers, who have bargained with their Lord. Thus, counting that one, they will be totally ten attributes. These nine epithets are as follows.

۱. " (The believing strivers are those who) turn repentant (to Allah), ... "

Whenever they commit a fault, they immediately regret and turn to Allah and repent.

۲. " ...worship (Him), ... "

They always worship the Lord and assume worshipping as an obligatory manner upon themselves. Worshipping Allah is a sign of good Faith in a high level. It trains the soul of man and furnishes his heart and spirit with a peculiar serenity and luminosity.

۳. " ... praise (Him), ... "

They always praise Allah for the bounties He has bestowed upon them, and they do .perform His praise and tribute

" ... ,make a journey ... ".۴

That is, in the way of Allah and for fulfilling their religions duties, they are always busy moving and endeavouring. For instance, they pave a distance to go into a mosque to establish their prayer, or, in order to settle reconciliation between two Muslims, they go to their houses. Or, even for taking an example from the traces of the ancient .people, they make a journey

It must also be noted that some of the commentators have taken the Qur'ānic word .' /sā'ihūn/ in the sense of ' fasting

" ... ,bow ... " .۵

They bow down in the prayer before Allah. It is such as bowing, humility, and .veneration

" ... ,(Prostrate (in prayer ... ".۶

They put their foreheads on the ground of abjectness before Allah, and this is the utmost humiliation in front of Him. The Qur'ān has referred to only these two acts from the whole acts of prayer, because the most distinguished actions in prayer are ' .' bowing and prostration

" ...bid what is right ... ".۷

Besides that they themselves are generally good, they invite others to goodness, too. .They are always the encouragers of others in doing good deeds

" ... ,and forbid what is wrong ... ".۸

They not only themselves do not approach committing sins, but also dissude others .from perpetration of vices and becoming polluted with wrong actions

" … ,and keep the limits of Allah … ".۹

They ceaselessly try to protect the limits of the ordinances of Allah and not to transgress them. This epithet is one of the

important qualities of a believer. He must be careful of his own deeds and treatment, so that never he violates the religious laws and that the limits of religion not to be broken. This subject is of great importance, and it has been referred to in the Qur’ān, too. For example, Sura At-Talāq, No.۶۷, verse ۱ says: “ … and whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. … ” Therefore, in order to protect the limits of Allah, we must both fight against the outward enemy and struggle .for effacing the inward corruptions

However, the first six epithets, out of the nine epithets mentioned in this verse, relate to the personal private life of a believer, which he ought to individually create in himself. Two epithets concern the social life of a believer; and the last epithet envelops all the duties of a believer, whether they are personal and social, including .giving the obligatory rights

Next to mentioning these nine epithets, in order to make the believers happy, the Qur’ān implies that such believers are always in goodness and felicity, and they have :a good end. They will enter Paradise in the Hereafter. The verse continues saying

” .and give good news to the believers …“

****

۱۱۳- مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَن يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلِى قُرْبَى مِن بَعْدِ مَاتَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ

۱۱۳. "It is not (fit) for the Prophet and those who believe to seek forgiveness for the polytheists, after it has become clear to them that they are the inmates of Hell, even though they be (their) relatives."

Commentary: verse ۱۱۳

At the beginning of the current Sura, the Qur'ān announced the immunity towards the polytheists. Then, there were some verses revealed upon the strictness and severity in action towards the polytheists. Now, the verse remarks that it is the same that the polytheists be alive or dead.

The verse says:

"It is not (fit) for the Prophet and those who believe to seek forgiveness for the polytheists, after it has become clear to them that they are the inmates of Hell, even though they be (their) relatives."

****

۱۱۴- وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لأَبِيهِ إِلاَّ عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلّهِ تَبَرَّأَ مِنْهُ إِنَّ إِبْرَاهِيمَ لأَوَّاهٌ حَلِيمٌ

۱۱۴. " And Abraham's seeking forgiveness for his father was only because of a promise he had made to him. So when it became clear to him that he was an enemy of Allah, he declared himself quit of him. Verily Abraham was tenderhearted and forbearing. "

Commentary: verse ۱۱۴

The previous verse denoted that the Prophet (p.b.u.h.) and the true believers have not any pray for the polytheists, even though they are from their relatives. This verse answers to a doubious thing that why Abraham (a.s.) gave his uncle a promise of asking for forgiveness, saying "… I will pray to my Lord forgive you; … " (Sura Maryam, No.۱۹, verse ۴۷). The abovementioned verse indicates that Abraham's promise was with the hope that he might be guided, but when he saw that his uncle was in the state of disbelief, Abraham left asking forgiveness for him. The verse says:

" And Abraham's seeking forgiveness for his father was only because of a promise he had made to him. So when it became clear to him that he was an enemy of Allah, he declared himself quit of him. Verily Abraham was tenderhearted and forbearing. "

Another question is why Abraham prayed for him after his death, and he said: " O ' our Lord! Forgive me and my parents… " (Sura 'Ibrāhim, No.۱۴, verse ۴۱).

p: ۵۳۷

The answer to this question is that the Arabic word /wālid / is applied in the sense of the real father, while the term /'ab / is used in the sense of either father, teacher, father-in-law, and grand father. This supplication of Abraham was for his real father, not for his uncle who was a polytheist. So, the Qur'ān in its eleven verses refers to Abraham's uncle by using the word /'ab / in order that it makes clear that Abraham (a.s.) had been under the guardianship of what kind of a person, but he had not been .affected

****

۱۱۵- وَمَا كَانَ اللّهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَايَتَّقُونَ إِنَّ اللّهَ بِكَلِّ شَىْءٍ عَلِيمٌ

۱۱۵. " Nor is it Allah to lead a people astray after He has guided them, until He makes clear to them what they should beware of; verily Allah is aware of all thins. "

Commentary: verse ۱۱۵

This verse is about those persons who embraced Islam. But, before that all the ordinances of the religion would be sent down, they died. For instance, they prayed towards the first direction of Qiblah; or they asked forgiveness for their fathers while they were polytheists, and the ordinance upon these subjects had not been sent down in the time when they were living. The verse says:

" Nor is it Allah to lead a people astray after He has guided them, until He makes clear to them what they should beware of; ... "

The purpose of the holy phrase: ' to lead astray ', here, means ' to chastise ' and to take them into Hell. Therefore, they would not be chastised for the lack of performing those ordinances as long as they were not conveyed to them. The reason of it is that they have believed in Islam and were not informed of those laws. So, punishing a person for the sake of the ordinances which were issued after them, is far from Allah's justice; and, as ' theoreticians in law ' say, chastisement without statement is not permissible.

At the end of the verse, the Qur'ān implies that Allah knows every thing. That is, He knows that He ought not to

:take to task a person for the crime he has not committed. The verse says

" ... .verily Allah is aware of all thins... "

****

p: ۵۴۰

۱۱۶- إِنَّ اللّهَ لَهُ مُلْکَ السَّماوَاتِ وَالاَرْضِ يُحْيِی وَيُمِيتُ وَمَا لَکَم مِن دُونِ اللّهِ مِن وَلِيٍّ وَلا نَصِيرٍ

.Verily to Allah belongs the sovereignty of the heavens and the earth " .۱۱۶

He gives life and causes to die, and, besides Allah, you have not any guardian or any .helper

Commentary: verse ۱۱۶

The words in this verse are upon the sovereignty and Power of Allah. The Qur'ān implies that the kingdom of the heavens and the earth is Allah's. It is He Who gives life .and causes to die, and you have not any friend, or any helper, save Allah

Therefore, you should not rely on anybody besides Allah, and do not take the enemies .of Allah as your shelter and your guardians, or that you be interested in them

:The verse says

Verily to Allah belongs the sovereignty of the heavens and the earth. He gives life " .and causes to die, and, besides Allah, you have not any guardian or any helper

****

۱۱۷- لَقَد تَابَ اللّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِن بَعْدِمَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ

۱۱۷. “ Allah has turned (mercifully) towards the Prophet and the Emigrants and the Helpers who followed him in the hour of difficulty,

after the hearts of a part of them were about to swerve.

Then He turned towards them (mercifully).

Verily He is Full of pity, Merciful to them. ”

Commentary: verse ۱۱۷

The process of the Battle of Tabūk was very hard and tiresome for the Prophet (p.b.u.h.) and the Muslims. It was a difficult circumstance for them. On one side, the weather was terribly hot and, on the other side, it was the season of picking off the fruits. The Muslims, who had laboured for one year, had to leave off their crops because they had not opportunity to gather them. And, on the other side, they were quietly poor, so that they had not enough food to eat. An Islamic tradition denotes that they had not even enough water, and sometimes it happened that several of them only tasted a single date. In such hard and difficult circumstances, the Prophet (p.b.u.h.) and the Emigrants and the Helpers (Ansār) went to Holy Struggle in the way of Allah.

In this verse, the Qur’ān has spoken of the grace, favour, regard and attentiveness of Allah upon the Muslims who went forth for Holy Struggle in that difficult situation. It says:

“ Allah has turned (mercifully) towards the Prophet and the Emigrants and the Helpers who followed him

in the hour of difficulty, ... ”

The circumstance was so hard that some of the Muslims were incapable to bear it any longer and intended to return. But Allah promoted their spirit and they could tolerate and remained. That is why the Qur’ān implies that this matter happened after that the hearts of some of them were nearly to swerve; but Allah caused them to succeed to repent, and He accepted their repentance since He is the Beneficent, the Merciful.

The verse continues saying:

“ ...after the hearts of a part of them were about to swerve. Then He turned towards them (mercifully). Verily He is Full of pity, Merciful to them. ”

۱۱۸- وَعَلَى الثَّلاَثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لاَمَلْجَأَ مِنَ اللّهِ إِلاَّ إِلَيْهِ

ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللّهَ هُوَ التَّوَّابُ الرَّحِيمُ

۱۱۸. " And to the three who were left behind,

until when the earth, with all its expanse, became narrow for them, and their own souls were straitened for them and they knew that there was no refuge from Allah save toward Him,

then He turned towards them (mercifully)

that they might turn (repentant unto Him). Verily Allah is Oft-Pardoning, the Merciful. "

Commentary: verse ۱۱۸

As it was said before, in the course of the Battle of Tabūk, there were some hard and difficult conditions for Muslims, the most considerable of them was the heat of the weather and the approach of the time of harvest, specially fruits. The hypocrites did not take part in this Battle, but the true Muslims, in any way they could, participated in the expedition of Tabūk, except those who were really excused. There were three persons among the Muslims who were absent from the expedition of the battle-field. They were: ka'b-ibn-Mālik, Marārat-ibn-Rabī', and Hilāl-ibn-'Umayya. They wanted to take part in the Holy Struggle, but they procrastinated and acted listlessly until when, at last, the Battle of Tabūk ended

and the Prophet of Allah (p.b.u.h.), acceompanied with the Muslims, returned to .Medina

These three persons immediately presented themselves to the Prophet (p.b.u.h.) and, after greeting, they asked about his health. But the Prophet (p.b.u.h.) turned his face from them and did not speak with them. When the Prophet (p.b.u.h.) behaved like that, all the Muslims ceased communication with them and did not reply their questions and, as the Prophet (p.b.u.h.) commanded, their wives also got separated from them. Therefore, they felt themselves completely deserted and alone. This general strike against those three men caused that they were put in a tight straitened circumstance. In order to follow the command of the Prophet (p.b.u.h.), they themselves did not .speak even with each other either

It has been said that this news reached the Romans. They secretly sent someone to those three persons and wanted them to go to Byzantine and live peacefully under the security of the government of Byzantine. But those men, who were really Muslims, rejected that suggestion. They became very inconvenient of that happening by which the disbelievers expected them like that. So, they left the habitation in the city and stationed themselves in the wilderness inside the far deserts and mountains, and .used to pray weeping and crying to Allah, asking Him to accept their repentance

There passed fifty days in that state and, finally, their repentance was accepted. Allah announced that those three persons, who had disobeyed, were forgiven, and their .instructive story became eternal in this verse

:A part of difficulties that they tolerated are stated in this revelation. It says

And to the three who were left behind, until when the earth, with all its expanse, " became narrow for them, and

their own souls were straitened for them and they knew that there was no refuge from Allah save toward Him, then He turned towards them (mercifully) that they .(might turn (repentant unto Him

" .Verily Allah is Oft-Pardoning, the Merciful

This event shows that if the people of a society be good, no vicious persons have any room in that society. They have to improve themselves. Thus, the action that the Muslims performed was the best style for improving the polluted minority, and a .general strike against the vicious may make them improved

****

Section ۱۵: To be always with the Truthful ones

Point

The Believers to be always with the truthful ones – No good work will go in vain – .some of the Believers to study religion in details to instruct the others

۱۱۹- يَآ أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللّهَ وَكُونُوا مَعَ الصَّادِقِينَ

۱۱۹. " O you who have Faith! Be in awe of Allah and be (always) with the truthful ones. "

Commentary: verse ۱۱۹

This verse addresses the believers and commands them to be in awe of Allah and to .be pious. They should be always with the truthful ones, too

Thus, the believers are commanded in this verse to do two things. The first is that they should be in awe of Allah, and it is evident that the state of being Godwary is very effective in man from the point of training. When a person is Godwary, he not only .avoids committing disgrace actions, but also performs his duties

The second is that they ought to be with the truthful ones, and to make friends with some ones who are generally truthful. They should, therefore, avoid making friends .with the liars

:The verse says

" O you who have Faith! Be in awe of Allah and be (always) with the truthful ones."

Accompaniment and agreement with truthful ones has an important function in the spiritual progression and the elevation of man. It makes him familiar with spiritual and ethical values, so far that the one himself will habitually become one of the truthful .ones

Some Islamic narrations denote that the objective meaning of ‘ the truthful ones ’ is Muhammad and his Ahlul-Bayt (p.b.u.h.), and the immaculate Imams (a.s.). It is certain that they were the top of the truthful ones, and the Islamic community, as a duty, .ought to follow them

****

۱۲۰- مَاكَانَ لأَهْلِ الْمَدِينَهِ وَمَنْ حَوْلَهُم مِنَ الأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَسُولِ اللّهِ وَلاَ يَرْغَبُوا بِأَنْفُسِهِمْ عَن نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لاَ يُصِيبُهُمْ ظَمَأٌ وَلاَ نَصَبٌ وَلاَ مَخْمَصَهٌ فِى سَبِيلِ اللّهِ وَلا يَطَأُونَ مَوْطِئاً يَغِيظُ الْكُفَّارَ وَلا يَنَالُونَ مِنْ عَدُوٍّ نَيْلاً إِلاَّ كُتِبَ لَهُم بِهِ عَمَلٌ صَالِحٌ

إِنَّ اللّهَ لايُضِيعُ أَجْرَ الْمُحْسِنِينَ

۱۲۰. " It is not for the people of Medina and the Bedouins around them to offend against the (command of) the Messenger of Allah, and to prefer their own lives to his life. That is because there afflicts them neither thirst, nor fatigue, nor hunger in the way of Allah, nor do they receive (any thing) from the enemy but a righteous deed is written for them on its account.

Verily Allah does not waste the reward of the good-doers. "

Commentary: verse ۱۲۰

The content of this verse is a kind of proclamation of general mobilization, and encouraging the Muslims toward participation in Holy Struggle and defending the life of the Prophet (p.b.u.h.). Through this verse, the Qur'ān warns the Muslims habitated in Medina and around it that they should not offend against the command of going to Holy Struggle beside the Prophet of Islam (p.b.u.h.). They must not think of their own lives dearer than the life of the Prophet (p.b.u.h.).

.but they must defend his life before the enemy by their own lives

It is evident that in battles the protection of the life of the commander is an important duty upon the army, since if the commander be killed the army may be defeated. In the battles that the Prophet (p.b.u.h.) participated, he himself undertook the rank of a commander, and then, it was necessary for the Muslims to prefer his life to their own .lives and to protect it from any danger

Participation in Holy Struggle, of course, is a sufficient necessity, and when sufficient men, who can afford the defense and war, attend in the scene, it is not necessary for the rest to participate. But, when the Prophet (p.b.u.h.) or the Imam (a.s.) invites a particular person to Holy Struggle, it will become an individual duty for him to obey, .and its offense is not permissible

At the advent of Islam, the number of Muslims was small, and when a war happened, the holy Prophet (p.b.u.h.) invited all those Muslims who had the ability of fighting to the battle- field and he proclaimed a general mobilization thereby. Therefore, all of them should take part in the battle and no offending was allowed. This verse, which concerns to that very period, warns the people of Medina and its Bedouins; who were the only power of Islam, not to offend from the Holy Struggle beside the Prophet :(p.b.u.h.). The holy verse says

It is not for the people of Medina and the Bedouins around them to offend against " (the (command of

" ... .the Messenger of Allah, and to prefer their own lives to his life

Next to expressing this meaning, in the continuation of the verse, and in relation to the troops of Islam, the Qur'ān points

out that Allah gives the strivers in His way some good rewards for the hardships they :tolerate. It says

That is because there afflicts them neither thirst, nor fatigue, nor hunger in the... “ way of Allah, nor do they receive (any thing) from the enemy but a righteous deed is written for them on its account. Verily Allah does not waste the reward of the good- ” .doers

****

۱۲۱- وَلا يُنفِقُونَ نَفَقَةً صَغِيرَةً وَلا كَبِيرَةً وَلا يَقْطَعُونَ وَادِياً

إِلاَّ كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّهُ أَحْسَنَ

مَاكَانُوا يَعْمَلُونَ

And neither do they expend anything " .۱۲۱

in the way of Holy Struggle), small or great, nor do they cross any land, but it is) ,recorded for them

" .so that Allah may reward them with better than what they used to do

Commentary: verse ۱۲۱

There is no expense, whether it be small or large, that the Muslims spend in charity, nor do they cross any desert, but it is recorded for them, in order that Allah will recompense them with something better than that which they have done. The verse :says

And neither do they expend anything (in the way of Holy Struggle), small or great, " nor do they cross any land, but it is recorded for them, so that Allah may reward them " .with better than what they used to do

When we refer to the history of the Battles of the advent of Islam, we realize that the Muslims were confronted with a great deal of hardships and difficulties in many of those Battles. They suffered much pain because of scarcity of possibilities, martial means and equipments, provisions, and ammunitions. They had to tolerate both thirst and hunger. Whatever they had they spent in the way of Allah. They were surrounded by some insupportable problems. They became

wounded, they were slain, but they bore all of these hardships in order to protect the .life of the Prophet (p.b.u.h.) and to cause Islam victorious

According to this verse, Allah will reward all of these pains and hardships, and He will .not waste the wage of the righteous

****

۱۲۲- وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَآفَّةً فَلَوْلا نَفَرَ مِن كُلِّ فِرْقَهٍ مِنْهُمْ طَآئِفَهٌ لِيَتَفَقَّهُوا فِی الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And it is not for the believers to go out " .۱۲۲

to fight) totally; why should not then a group from every party of them go forth to) ,become learned in religion

" ?and to warn their people when they return to them. So that they may beware

Commentary: verse ۱۲۲

In the previous verses, the Muslims were emphatically called toward Holy Struggle, and those who offended that commandment were severely criticized. Now, this verse attracts the attention of the Muslims toward another important duty that they have. This matter is not less significant than Holy Struggle from the point of importance, .because the ordinances of Allah can be learnt

With the emphasis which was laid on Holy Struggle, the believers attached importance to Holy Struggle, and whenever a fight came forth, the Muslims wholly attended in its expedition, even though the Prophet himself (p.b.u.h.) would not take part in that Holy Struggle, and no one offended from it. In that circumstance, the Prophet (p.b.u.h.) was alone and there was not anybody of those Muslims to take the .ordinances of Islam from him

This verse indicates that the entire of the believers should not go to fight, but a group of them ought to remain in Medina

in order to learn the religious teachings and to be learned in religion, so that when the strivers came back to them, they could teach them what they had learnt, and could warn them and preach them, perhaps, they would be in awe of Allah and would .observe the limits of the religion

It is indisputable that the conditions are often different. Sometimes the enemy is powerful and dangerous and all Muslims must be mobilized for war, like what happened in the Battle of Tabūk where the Muslims were against the powerful army of Byzantine. And, sometimes it happens that the enemy is less powerful and it is not .necessary that the Muslims totally participate in war

When the Prophet (p.b.u.h.) was alive, it was in such circumstances that a group of the Muslims should go to fight and another group would remain at the presence of the Prophet (p.b.u.h.) busy learning the subjects of the religion. For, at any moment, the revelation might be sent down and an ordinance or a new subject be announced by the Prophet (p.b.u.h.). So, there should be present some believers to receive it and to learn it, and when their brethren would return from Holy Struggle, they could teach it to them, too. In that manner, the strivers could also be in the current of that revelation which would firm their Faith and might create a higher standard of piety .and God-fearing in them

:The verse says

And it is not for the believers to go out (to fight) totally; why should not then a group " from every party of them go forth to become learned in religion, and to warn their .people when they return to them

" ?So that they may beware

This holy verse clearly indicates to the importance of knowledge in Islam. It is found out that the value of learning

and teaching is not less than the value of Holy Struggle. Then, when a party of faithful people go to Holy Struggle and fight against the enemy of Islam, another party should also remain in the intrenchment of knowledge and acquaintance in order to obtain it.

The verse under discussion can also be rendered into another form. The content meaning of the verse can be considered as some facts related to the Muslims who lived in other cities and the tribes who were far from Medina. In this case, we may say that the verse indicates that there were some Muslims who lived in some other places and they should not go to fight totally, but a party of them ought to travel to Medina and attend the presence of the holy Prophet (P.b.u.h.) in order to learn the ordinances of the religion. After that, they could return to their people and preach them those ordinances.

There seems another probability denoting that basically the verse is not related to Holy Struggle, since there is not any word mentioned in the verse concerning Holy Struggle. It only implies that the whole believers should not go out, but a group from every party of them would travel and learn the lessons of religion.

Perhaps, the objective meaning is that, at the time of the Prophet (p.b.u.h.) and after the expansion of Islam among different tribes, whoever embraced Islam wished to meet the Prophet (p.b.u.h.) and to learn Islam directly from him, which caused a trouble. So, the verse commands such believers that they did not need to go totally to Medina to attend the presence of the Prophet (p.b.u.h.), but a group of them were sufficient to come and learn the lessons of the religion and return to their people in order to teach those lessons to them.

****

Section ۱۶:Effects of the Guidance Revealed

Point

Muslims to be firm in the belief and steadfast in their stand against the enemy – Allah .is sufficient for those who depend upon Him

۱۲۳-يآ أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُم مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَاعْلَمُوا أَنَّ اللّهَ مَعَ الْمُتَّقِينَ

۱۲۳. " O ' you who have Faith! Fight those of the infidels who are near to you, and let ,them find severity in you

" .and know that Allah is with the pious ones

Commentary: verse ۱۲۳

In the life of the Prophet of Islam, the Muslims had many enemies. Some of those enemies lived in a long distance from the Muslims, like the Romans who were in Syria, Palestine, and Tabūk. But, some of other enemies of the Muslims were not so far from the center of Islam. For, example, the tribes of Hawāzin and Thaqīf were in a little distance from the Muslims and they were a danger in ambush. It was necessary that at first the near enemies should be crushed, and then the far distanced enemies might be dealt with, because their danger was greater and they could be aware of the .secrets and martial abilities of the Muslims

:In this holy verse, the Qur'ān notifies to the Muslims of this very matter. It says

O ’ you who have Faith! Fight those of the infidels who are near to you, and let them “ ” .find severity in you, and know that Allah is with the pious ones

To show violence of action in front of an enemy the strivers may make him both frightened and disappointed. He understands that the Muslims are not penetrable, and they may not be deceived by some mere promises, nor that they can get the .martial secrets from them

A believer should have the ultimate humility and modesty in front of his religious brethren, but he must be severe, firm and violent in front of enemies, as the Qur’ān :says

Muhammad is the Messenger of Allah, and those with him are firm of heart against “ (the unbelievers, compassionate among themselves, ... ” (Sura Al-Fath, No.۴۸, verse ۲۹

****

۱۲۴- وإِذَا مَآ أُنْزِلَتْ سُورَةٌ فَمِنْهُم مَن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَاناً فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَاناً وَهُمْ يَسْتَبْشِرُونَ

And whenever a Sura is sent down, there are some of them (the hypocrites) who " .۱۲۴ say: ' Which of you did this increase in belief? '. As for those who have Faith, it " .increases them in belief and they rejoice

Commentary: verse ۱۲۴

The hypocrites always and in any opportunity tried to weaken the spirit of the Muslims. One of their methods was that they used to mock the verses of the Qur'ān in .order to both disturb their sacredness and hurt the Muslims

This verse states the indecent reaction of the hypocrites at the time of the revelation of a Sura of the Qur'ān. Whenever a Sura was revealed, some of them mockingly asked some others whether that Sura increased in belief of either of them. By that .manner, they wanted to mock the Muslims among themselves

After narrating this meaning, the Qur'ān gives them a suitable answer, which is .recited in the next verse

Whenever a Sura of the Qur'ān was sent down, there were created two reactions in the believers and two other reactions in the hypocrites. Every couple of those reactions were just opposite to each other. The reaction of the believers before the :revelation of a Sura of the Qur'ān was two things

.The first was that it increased in the belief of them and made their Faith firm

This statement indicates that belief can be both decreased and increased, and the revelation of the Qur’ān causes the belief to be increased in the receptive believing .hearts

The second was that it made them happy. When they heard the verses of the Qur’ān, and they were aware of the great rewards which were mentioned in them for the believers, they rejoiced and they became hopeful that they would be included in the .favours of Allah

:The verse says

And whenever a Sura is sent down, there are some of them (the hypocrites) who “ say: ‘ which of you did this increase in belief? ’. As for those who have Faith, it ” .increases them in belief and they rejoice

****

۱۲۵- وَأَمَّا الَّذِینَ فِی قُلُوبِهِم مَرَضٌ فَزَادَتْهُمْ رِجْساً إِلَی رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

۱۲۵. " And as for those in whose hearts is a sickness, it (only) adds filth to their filth, and they die while they are infidels. "

Commentary: verse ۱۲۵

If a corpse falls inside a pool, whatever much rain it rains upon it, it will become more malodorous. This bad smell is not because of the rain, but it is because of that corpse. When there is the mood of obstinacy and haughtiness in a person, it causes that, by the revelation of the verses of the Qur'ān, those in whose hearts is disease will become more haughty, and will show a more amount of obstinacy, bigotry and enmity from themselves.

This status is a kind of sickness in them like the sicknesses of the body. If we do not think of a remedy for it, it will expand so much so that may it destroy the person.

The verse says:

" And as for those in whose hearts is a sickness, it (only) adds filth to their filth, and they die while they are infidels. "

****

۱۲۶- أَوَلا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِى كُلِّ عَامٍ مَرَّةً أَوْ مَرَّتَيْنِ

ثُمَّ لاَ يَتُوبُونَ وَلاَ هُمْ يَذَّكَّرُونَ

۱۲۶. " Do they not see that they are tried once or twice every year? Yet they neither repent, nor do they take admonition. "

Commentary: verse ۱۲۶

These blind-hearted hypocrites take no counsel and take an example of nothing. They are always faced with trials, and some calamities and disasters fall upon them, but they do not come to themselves and do not take counsel.

In this holy verse, if fact, the Qur'ān criticizes their inattentiveness and their unawareness. It says:

" Do they not see that they are tried once or twice every year? Yet they neither repent, nor do they take admonition. "

****

۱۲۷-إِذا مَآ اُنزِلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَاكُم مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللّهُ قُلُوبَهُمْ
بِأَنَّهُمْ قَوْمٌ لا يَفْقَهُونَ

۱۲۷. " And whenever a Sura is sent down, they look at one another, (saying): ' Does anyone see you? ' Then they turn away. Allah has turned away their hearts because they are a people who do not understand. "

Commentary: verse ۱۲۷

When the hypocrites were at the presence of the Prophet (p.b.u.h.) and the believers, and, at the same time a Sura was revealed, they looked at each other and, by their glances and signals, they said to one another whether anyone saw them. That is, if the Prophet (p.b.u.h.) and the believers did not watch them, and they were neglectful of them the hypocrites might go out of that meeting in order not to listen to the recitation of the Sura.

They feared that the Sura would be about them, and it might say something of their secrets. Therefore, they wanted to leave the meeting in any way they could, and when they found the opportunity for it, they would flee. The above holy verse says:

" And whenever a Sura is sent down, they look at one another, (saying): ' Does anyone see you? ' ... "

After mentioning these matters in this verse, the Qur'ān implies that Allah has turned away their hearts. That is, their hearts have turned away from the truth. The reason of this

status is that they are a group of people who do not apprehend the reality and do not think correctly. Thus, it is their own difficulty that as a result of enmity with the truth, they have brought forth such a situation for themselves, and Allah (s.w.t.) has turned :away their hearts because of their own deeds. The verse says

.Then they turn away… “

.Allah has turned away their hearts because they are a people who do not understand

”

As if the hypocrites do not take any admonishment from the holy verses of the Qur’ān. They are, for example, like a consumed lamp that whatever it be contacted to .electricity it does not work

****

۱۲۸- لَقَدْ جَآءَكُمْ رَسُولٌ مِنْ أَنْفُسِكَمْ عَزِيزٌ عَلَيْهِ مَاعَنِتُّمْ

حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ

۱۲۸. " There has indeed come to you a messenger from among yourselves. Grievous to him is whatever afflicts you; he is full of concern for you (your guidance), and most kind and merciful to the believers. "

Commentary: verse ۱۲۸

These holy verses are very important from the point of sympathy, because they express several significant specialties concerning the holy Prophet of Islam (p.b.u.h).

In the first verse, which addresses all Muslims, the Qur'ān refers to four attractive epithets of the Prophet of Islam.

۱. It says that this Prophet is from among yourselves. He is not of the kind of angels, but he is of your kind and, like you, he eats, sleeps, and lives. He is not a prince or a person born in a wealthy family who can not perceive your toils and pains. He is from among you and has grown up in the same lanes and quarters where you have familiar intercourse.

۲. Whatever afflicts you is grievous to him, too. That is, the hardships and afflictions that reach you, he takes them upon him, and he knows your sadness as his own sadness. Therefore, he becomes offended when you are annoyed, because he thinks of you as ones from himself and vice versa.

۳. He is found of you and he is compassionate to you. He desires that you obtain the felicity of both this world and the next, so that whatever goodness exists becomes yours. He is desirous for your success and happiness.

He is very kind and merciful to the believers, and loves those believers who have .۴ .truly embraced his religion

As it was said in the above, these epithets are all attractive and move the feelings. They inform of the deep relation and immense attachment of the Prophet of Islam .((p.b.u.h.) toward his community, (ummah

Thus, as the Qur’ān denotes, the Prophet (p.b.u.h.) is the best example for you, then Muslims must have the same relations and attachments among themselves and think .of themselves as the share of the sorrows and happinesses of each other

It should be noted that the Prophet (p.b.u.h.) has been introduced in this verse as a ‘ kind and merciful ’ messenger. These two epithets are among the attributes of Allah, with a difference that the Prophet (p.b.u.h.) is ‘ kind and merciful ’ to the believers, while Allah is kind and merciful to all human beings. The Qur’ān says: “ ... verily Allah is (to mankind Most Affectionate, Most Merciful. ” (Sura Al-Baqarah, No.۲, verse ۱۴۳

Allah has based the foundation of creation on kindness and mery, and, originally, He is kind to all mankind. The evidence of this meaning is the vast possibilities which He has bestowed upon His servants in order that they, enjoying the present bounties, pave the path of Allah and follow the religion of prophets. But, if a person turns away from Allah and His prophets, in fact he has turned away himself from the vast mercy of Allah. But, from the very beginning, the kindness and mercy of the Prophet (p.b.u.h.) have been attached to the believers, and he who is not in the straight way does not .accept it from the very beginning

****

۱۲۹- فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لآ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ

وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

۱۲۹. “ So if they turn away, say: ‘ Allah is sufficient for me. There is no god but He. In Him I have put my trust and He is the Lord of the great ‘Arsh. ”

Commentary: verse ۱۲۹

The Lord Who controls the great system of existence, can hold man, a little creature, under His Own compassions, too.

People’s arrogance and desistance must not affect your Faith and spiritualities, because whoever is with Allah has everything.

It is recited in the supplication of ‘Arafah that Imam Hussayn (a.s), addressing Allah, says: “ O’ Lord! He who did find You, what did he miss, and he who is in lack of You, what does he have? ”

Therefore, the secret of solving problems is confidence in Allah. In this verse, Allah says to His Prophet (p.b.u.h.):

“ So if they turn away, say: ‘ Allah is sufficient for me. There is no god but He. In Him I have put my trust and He is the Lord of the great ‘Arsh. ”

The Prophet (p.b.u.h.) said these phrases from the depth of his heart (soul). It was by this high spirit that he conquered the highest peaks of dignity, and possessed the greatest rank that a godly human being can ever obtain.

****

REFERENCES

Arabic, Persian Commentaries

Tafsīr-i-Nemūneh, by A Group of Shi'ah Scholars with Ayatollah Makarim Shīrazī, .١
Dār-ul-Kutub-il-Islāmiyyah, Qum, Iran, ١٩٩٠/١۴١٠. - F

Majma`-ul-BayānfīTafsīr-il-Qur'ān, by Shaykh Abū Ali al-Fadl-ibn-il-Ḥusayn Al- .٢
Ṭabarsī, Dār-u-Ihyā'-it-Turath-il`Arabī, Beirut, Lebanon, ١٩۶٠/١٣٨٠ A.H.-A

Al-Mīzān fī Tafsīr-il-Qur'ān by `Allamah as-Saiyed Mohammad Ḥusayn at- .٣
Ṭabātabā'ī, al-A`lamī lil-Matbu`āt, Beirut, Lebanon, ١٩٧٢/١٣٩٢ A.H. - A

Atyab-ul-Bayān fī Tafsīr-il-Qur'ān by Saiyed `Abdul-Ḥusayn Ṭayyib, Moḥammadi .۴
Publishing House, Isfahan, Iran, ١٩۶٢/١٣٨٢ A.H. - F

Ad-Durr-ul-Manthūr fī-Tafsīr-il-Ma'thūr by Imam `Abd-ur-Raḥmān al-Suyūtī, Dār- .۵
ul-Fikr, Beirut, Lebanon, ١٩٨٣/١۴٠٣ A.H. - F

Al-Tafsīr-ul-Kabīr by Imam Fakh-ir-Rāzī, Dār-ul-Kutub-il-`islmiyyah,Tehran, .۶
١٩٧٣/١٣۵٣. - A

Al-Jāmi` li-Aḥkām-il-Qur'ān (Tafsīr-ul-Qartabī) by Moḥammad-ibn-Aḥmad al- .٧
Qartabī, Dār-ul-Kutub-il Miṣriyyah, ١٩۶٧/١٣٨٧. - A

Tafsīr-i-Nūr-uth-Thaqalayn by `Abd-i-`Ali-ibn Jum`at-ul-`Arūsī al-Huweyzī, al- .٨
Matba`atul-`ilmiyyah, Qum, Iran, ١٩۶٣/١٣٨٣ A.H. - A

Tafsīr-i-Rūḥ-ul-Janān by Jamāl-ud-Diīn Abul-Futūḥ Rāzī, Dār-ul-Kutub Al- .٩
- .Islāmiyyah, Tehran, ١٩٧٣/١٣٩٣ A.H

Tafsīr-i-Rūh-ul-Bayān by Ismā`īl Haqqī al-Burūsawī Dār-u-Iḥyā'-ut-Turāth Al- .١٠
`Arabī, Beirut. - A

English Translations of the Qur'an

The Holy Qur'ān, Text, Translation and Commentary by Abdullah Yusuf Ali, .١

.Publication of the Presidency of Islamic Courts Affairs, State of Qatar,۱۹۴۶

The Holy Qur'ān, Arabic Text by a Group of Muslim Brothers, English Translation and .۲
.footnotes by M. H. Shākir, Tehran, Iran

The Glorious Koran, Bi-lingual Edition with English Translation by Marmaduke . ۳
.,Pickthall, printed in Great Britain by W. J. MacKay Ltd

Chatham, Kent, London.

۴. Al-Mīzān, An Exegesis of the Qur'ān by al-Allamah as-Sayyid Muḥammad Ḥusayn-at-Tabātabā'ī, Translated by Sa`yyid Saeed Akhtar Rizvi, Vol. ۱,Tehran, WOFIS, ۱۹۸۳.

۵. The Koran Translated with notes by N. J. Dawood, Penguin Books Ltd., New York, U.S.A, ۱۹۷۸.

۶. The Koran Interpreted, Translated by Arthur J. Arberry, London, Oxford University Press, ۱۹۶۴.

۷. The Glorious Koran, Translated with Commentary of Divine Lights by Ali Muhammad Fazil Chinoy, Printed at the Hyderabad Bulletin Press, Secanderabad-India, ۱۹۵۴.

۸. Holy Qur'ān, Shakir, M. H., Ansariyan Publications, Qum, Islamic Republic of Iran, ۱۹۹۳.

۹. The Holy Qur'ān with English Translation of the Arabic Text and Commentary According to the Version of the Holy Ahlul-Bait by S. V. Mir Ahmad Ali, published by Tarike-Tarsile Qur'ān, Inc., New York, ۱۹۸۸.

۱۰. A Collection of Translation of the Holy Qur'ān, supplied, corrected and compiled by Al-Balāq Foundation, Tehran, Iran, (unpublished).

Supporting Technical References

۱. Nahjul - Balāqa by as - Saiyed ar - Radī Dār - ul - Kitab al - Lubnānī,Beirut, Lebanon, ۱۹۸۲.

۲. Sharḥ - i - Nahjul - Balāqa by Ibn - i - Abil - Ḥadīd, Dar - u - Ihya' -il -Kutub - il-`Arabiyyah, Egypt, ۱۹۵۹/۱۳۷۸ A.H.

۳. Nahj-al-Balāqa of Amir al-Mu'mineen `Ali ibn Abī Tālib, selected and compiled by as-Saiyed Abul-Hassan `Ali ibn al-Ḥusayn ar-Radī al-Musawī, Translated by Saiyed Ali Raza, World Organization For Islamic Services (WOFIS), Tehran, Iran, ۱۹۸۰.

۴. Nahjul Balāgha - Ḥazrat Ali, Translated by Sheikh Hassan Saeed, Chehel Sotoon Library Theological School, Tehran, Iran, ۱۹۷۷.

۵. Al-Kāfī by ash-Shaykh Abu Ja`far Muhammad ibn Ya`qūb ibn Ishāq al-Kulaynī ar-Rāzi, Translated and published by WOFIS, Tehran, Iran, ۱۹۸۲.

۶. Shī`a, by Allamah Sayyid Muḥammad Ḥusayn Tabātabā'ī, translated by Sayyid Hosein Nasr, Qum, Ansariyan Publications, ۱۹۸۱.

p: ۵۶۹

۷. Williams Obstetrics, Pritchard, Jack A., ۱۹۲۱; MacDonald, Paul C., ۱۹۳۰, Appleton-Century-Crofts, New York, U.S.A., ۱۹۷۶.

۸. The Encyclopedia Americana, Americana Corporation, New York, Chicago, Washington, D.C., U.S.A., ۱۹۶۲.

۹. Compton's Encyclopedia and Fact-Index, F.E. Compton Company, printed in U.S.A., ۱۹۷۸.

۱۰. Webster's New Twentieth Century Dictionary of the English Language Unabridged, Second Edition, by Noah Webster, Published by the World Publishing Company, Cleveland and New York, U.S.A., ۱۹۵۳.

Phraseological and Philological Sources

۱. A Glossary of Islamic Technical Terms Persian-English, by M.T. Akbari and others, Edited by B. Khorramshahi, Islamic Research Foundation, Astan,Quds, Razavi, Mashhad, Iran, ۱۹۹۱.

۲. Al-Mawrid, a Modern Arabic-English Dictionary, Third Edition, by Dr. Rohi Baalbaki, Dar el-Ilm Lilmalayin, Beirut, Lebanon, ۱۹۹۱.

۳. Elias' Modern Dictionary, Arabic-English, by Elias A. Elias Ed. E. Elias, Beirut, Lebanon, ۱۹۸۰.

۴. An Introduction to Arabic Phonetics and the Orthoepy of the Qur'ān, by Bahman Zandi, Islamic Research Foundation, Astan, Quds, Razavi, Mashhad, Iran, ۱۹۹۲.

۵. A Concise Dictionary of Religious Terms Expressions (English-Persian Persian-English), by Ḥussein Vahid Dastjerdi, Vahid Publications, Tehran, Iran, ۱۹۸۸.

۶. Arabic-English Lexicon, by Edward William Lane, Librarie Du Liban, Beirut, Lebanon, ۱۹۸۰.

۷. A Dictionary and Glossary, by Penrice B.A. Curzon Press Ltd., London, Dublin, Reprinted, ۱۹۷۹.

۸. Webster's New World Dictionary, Third College Edition, by David B. Guralnik, Simon Schuster, New York, U.S.A., ۱۹۸۴.

۹. The New Unabridged English-Persian Dictionary, by Abbas Aryanpur (Kashani), Amir Kabir Publication Organization, ۱۹۶۳.

۱۰. The Larger Persian English Dictionary, by S. Haim, published in Farhang Mo`aser, Tehran, Iran, ۱۹۸۵.

Index

A

Index

p: ۵۷۲

Index

B

Index

H

Index

p: ۵۷۶

Index

Index

Index

Index

Index

N

O

Index

Index

Index

- “When you see a man haunts a mosque, then testify to his Faith” p. ۳۵۷

- “Allah has not enjoined alms-tax save for the rest of your properties to become pure for you ...” p. ۳۹۱

- “Allah has enjoined Alms in the wealth of the rich Muslims as much as to sufficient the poor. Verily Allah will severely reckon and punish them if they do not fulfil thir duty.” P. ۳۹۲

- “No group of people restrain the poor-rate but Allah restrains the rain from them.” P. ۴۴۸

Index

Verily I heard from your ancestor, the Prophet "

p.b.u.h.), who said: 'Reconciliation is better than the)

kinds of recommended prayer and fasting'." P. ۱۹۶

Verily I have never fleed from any battle, and none " -

combated me save that I satiated the earth from his

blood." P. ۲۱۷

During evil disturbances be like an adolescent " -

camel who has neither a back strong enough for

riding nor udders for milking." P. ۲۳۴

Index

Moses was and he answered positively, and then he

added: ‘ I am the master of the (whole) children of

Adam, …” p. ۱۱۶

:(.Imam Hussayn (a.s

,O Lord! He who did find You, what did he miss “ -

” ?and he who is in lack of You, what does he have

p. ۵۶۷

p: ۵۸۷

Index

-The one who recites Sura Al-'Anfāl and Sura Al " -

Barā't every month, he will not be involved with

hypocrisy at all and will be among the true followers

of Amir-ul-Mu'mineen (a.s.) ..." p. ۱۹۱

Concerning 'Anfāl, he (a.s.) said: " The share of -

Allah is spent under the control of the Messenger of

Allah (p.b.u.h.)." p. ۱۹۵

p: ۵۸۸

Index

He (a.s.) told Mufaddal: " If there happens a conflict -

between two persons of our followers, spend out of

my wealth and produce reconciliation between

them." P. ١٩٧

(.As a commentary upon the concerning verse he (a.s -

said: " Allah intervenes between a man and his

heart." P. ٢٣٢

The interpretation of this verse (٣٩, Al-'Anfāl) has " -

not come forth yet. When our Ghā'im raises, those

who will be alive on the earth will see its

interpretation, and the religion of Muhammad

p.b.u.h.) will cover throughout the world. Then)

there will remain no polytheist therein." P. ٢۶١

,Whoever makes sarcastic remarks to your religion " -

he will surely become infidel." P. ٣۴٧

Whoever obeys a person in sinning Allah, he has " -

worshipped him." P. ٣٨٢

-Upon the commentary of verse ٣٣from Sura At -

Taubah, he (a.s.) said: " By Allah, the content

meaning of this verse has not happened yet and it will

.not happen until when the Ghā’im (a.s.) reappears

When he reappears there will remain no one to deny

Allah, the Great, throughout the world.” P. ۳۸۷

Allah has given you these extra properties in order -

that you spend them alongside His Pleasure, not to

hoard up and treasure it up.” P. ۳۹۲

Any believer, or Muslim, who dies and leaves a “ -

dept, which is not based on corruption and

”.immoderation, it is upon Imam to pay that debt

P. ۴۴۴

p: ۵۸۹

Index

He (a.s.) narrated from the Prophet (p.b.u.h.) who -
said: " the most generous (person among people) is
the one who pays the poor-rate of his wealth; and the
most niggardly (person among people) is the one who
".is stingy to what Allah has enjoyed on him
pp. ۴۴۸,۴۴۹

If people pay the poor-rate of their properties, there " -
will remain no poor, needy Muslim." P. ۴۴۹

When the poor-rate is restrained, the earth " -
withholds its bounties." P. ۴۴۹

O people! Do not annoy the Messenger of Allah by -
your sin! " p. ۵۱۹

.There is no price for your bodies save Paradise " -
Then you should not sell your selves for less than
Paradise." P. ۵۳۱

:(.Ali-ibn-Mus-ar-Ridā (a.s

Bal'am knew ' the Greatest Name of Allah ', by " -
which his supplications used to be answered." P. ۱۴۵

The Prophet said : ' His example (Imam Ghā'im " -

a.s.)) is like the time of Resurrection '." p. ۱۶۴)

Upon the philosophy of banning of escape from the -

battle-field, he (a.s.) said: " Flight is the weakness of

,religion, contempt of the leader of the truth

encouraging the enemy, and wiping out the school of

law." P. ۲۱۷

:(.Imam Hādi, the tenth Imam (a.s

Verily Allah has a caller who calls every day and "-

p: ۵۹۰

Index

Index

V

W

Y

Z

Verses of the Quran and traditions

بِسْمِ اللّهِ الرَّحْمنِ الرَّحیم

یا اَیُّهَا النّاسُ قَدْ جاءَکُمْ بُرْهانٌ مِنْ رَبِّکُمْ وَ اَنْزَلْنا اِلَیْکُمْ نُوراً

مُبیناً (سوره نساء ۴ آیه ۱۷۴)

O' mankind! Verily there has come to you a convincing proof (the Messenger and the " Qur'ān) from your Lord: for We have sent unto you a light (that is) manifest." (Holy (Qur'ān ۴: ۱۷۴

اِنّا نَحْنُ نَزَّلْنَا الذِّکْرَ وَ اِنّا لَهُ لَحافِظُونَ (سوره الحجر ۱۵ آیه ۹)

We have, without doubt, sent down the Message and We will assuredly Guard it " ((from corruption)." (Holy Qur'ān ۱۵: ۹

وَ مَنْ اَعْرَضَ عَنْ ذِکْری فَاِنَّ لَهُ مَعیشَهً ضَنْکا وَ نَحْشُرُهُ یَوْمَ

الْقِیمَهِ اَعْمی (سوره طه ۰۲ آیه ۱۲۴)

But whosoever turns away from My Message (the Qur'ān), verily for him is a " straitened toilsome life, and We shall raise him up blind on the Day of Judgement." ((Holy Qur'ān ۲۰: ۱۲۴

وَ نُنَزِّلُ مِنَ الْقُرانِ ما هُوَ شِفاءٌ وَ رَحْمَهٌ لِلْمُؤْمِنینَ (سوره اسراء ۱۷ آیه ۸۲)

And We send down (stage by stage) of the Qur'ān that which is a healing and a " (mercy to those who believe...", (Holy Qur'ān ۱۷: ۸۲

A Presentation to Muslims

بسم الله الرحمن الرحيم

" يا اَيُّهَا الَّذينَ آمَنُوا اَطيعُوا اللّه وَ اَطيعُوا الرَّسُول وَ اُولِی الْاَمْرِ مِنْكُمْ "قالَ اللّه تَعالی:

سوره النساء ۴-لآیه ۵۹

In The Name of Allah, The Beneficent, The Merciful

O you who have faith! Obey Allah, and obey the Apostle, and "

(those charged with authority among you..." (Sura Nisa, No. ۴, Verse ۵۹

(.Those charged with authority' are only the twelve sinless Imams (a.s`)

,and, at the time of occultation, Sources of Imitation, who are learned

(.pious, and just, should be referred to

فِی اِكْمالِ الدّینِ فی حَدیثٍ عَنْ جابِرِ الْجُعْفی عَنْ جابِرِبْنِ عَبْدِاللّهِ الْاَنْص-اریّ قالَ: قُلْتُ: یا رَسُولَ اللّهِ عَرَفْنا اللّهَ وَ رَسُولَهُ، فَمَنْ اُولُوالْاَمْرِ الَّذینَ قَرَنَ اللّهُ طاعَتَهُمْ بِطاعَتِكَ؟ فَقالَ (ص) هُمْ خُلَفائی یا جابِرُ، وَ اَئِمَهُ الْمُسْلِمینَ مِنْ بَعْدی أَوَّلُهُمْ عَلیُ بْنُ اَبیطالِبٍ، ثُمَّ الْحَسَنُ وَ الْحُسَینُ، ثُمَّ عَلِیُّ بْنُ الْحُسَیْنِ، ثُمَّ مُحَمَّدُ بْنُ عَلیٍّ الْمَعْرُوفُ فِی التَّوْراهِ بِالْباقِرِ، وسَتُدْرِكُهُ یا جابِرُ، فَاِذا لَقَیْتَهُ فَأَقْرِئْهُ مِنّی السَّلَامَ، ثُمَّ الصّادِقُ جَعْفَرُ بْنُ مُحَمَدٍ، ثُمَّ مُوسَی بْنُ جَعْفَرٍ، ثُمَّ عَلِیُّ بْنُ مُوسی، ثُمَّ مُحَمَّدُ بْنُ عَلِیٍّ، ثُمَّ عَلیُّ بْنُ مُحَمَّدٍ، ثُمَّ الْحَسَنُ بْنُ عَلِیٍّ، ثُمَّ سَمِیّی وَ كَنِیّی حُجَّهُ اللّهِ فی أَرْضِهِ، وَ بَقِیَّتُهُ فی عِبادِهِ ابْنُ الْحسنِ بْنِ عَلِیٍّ، ذاكَ الَّذی یَفْتَحُ اللّهُ تَعالی ذِكْرُهُ عَلَی یَدَیْهِ مَشارِقَ الْاَرْضِ وَ مَغارِبَها، ذاكَ الَّذی یَغیبُ عَنْ شیعَتِهِ وَ اَولیآئِهِ غَیْبَهً لا یَثْبُتُ فِیها عَلَی اللّهِ فَه-لْ مَنِ امْتَحَنَ اللّهُ قَلْبَهُ لِلْایمانِ. قالَ جابِرٌ: فَقُلْتُ لَهُ: یا رَسُولَ اللّهِ، فَهَلْ یَقَعُ لِشیعَتِهِ الْاِنْتِفاعُ بِهِ فی غَیْبَتِهِ، فَق-الَ ای ¨ وَالَّذی ¨ بَعَثَنی ¨ بِالنُّبُوَّهِ اِنَّهُمْ یَسْتَضیئُونَ بِنُورِهِ وَ یَنْتَفِعُونَ بِولایَتِهِ فی غَیْبَتِهِ كَاِنْتِفاعِ النّاسِ بِالشَّمْسِ وَ اِنْ تَجَلَّلَها سَحابٌ...

اکمال الدین جلد ۱، صفحه ۲۵۳

In ` Ikmāl-ud-Din ' a tradition, through ` Jābir-il-Ju`fī ', is narrated from ` Jābir-ibn-`Abdillāh ' thus: " I said: ` O Messenger of Allah, we have known Allah and His Apostle; then who is ` Ulul-Amr ', those that Allah has made their obedience the same as your obedience? ' Then, the Prophet p.b.u.h.) said: ` O Jābir! they are, after me, my successors and the Guides) of Muslims; the first of them is Ali-ibn-Abitalib; then (Imam) Hassan, and Imam) Husain; then Ali-ibn-il-Husain; then Mohammad-ibn- Ali; known) in the Turah as Bāqir, whom you will see. O Jābir! When you visit him, give my regards to him. After him, there is Sādiq, Ja`far-ibn-Muhammad; and ;after him Mūsa-ibn-Ja`far; then Ali-ibn-Mūsā; then Muḥammad-ibn-Ali (then Ali-ibn-Muhammad, then Hassan-ibn-Ali; and after him (there comes Al-Ghā'im whose name and sir-name is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hassan-ibn-Ali (al-`Askarī). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and his lovers in which his mastership can not be proved by a statement of anyone except ".for the one whose heart Allah tests for Faith

Jābir said: " I asked him: ` O' Messenger of Allah! will his followers avail of him during his occultation? ' He answered: ` Yes. By the One Who

appointed me to prophethood, they will seek brightness from his light and will avail by devotion in his absence the same as the availing of people from "...' the (glow of) sun when clouds cover it

Ikmal-ud-Dīn, Vol. ۱, p. ۲۵۳' with nearly similar meaning, in Yanābī-` ul-Mawaddah, p. (۱۱۷)

" اِنْ هُوَ اِلاّ وَحْیٌ یُوحی وَ ما یَنْطِقُ عَنِ الْهَوی "قالَ اللّهُ تَعالی:

سوره النجم (۵۳) - لآیه ۳ و ۴

Nor does the Apostle speak out of desire. It is naught but revelation " " that is revealed

(Sura Najm, No. ۵۳, verses ۳,۴)

قالَ رَسولُ اللّه (ص):

اِنّی تارِکٌ فِیکُمْ الثَّقَلَیْنِ کِتابَ اللّهِ وَ عِتْرَتی، کِتابُ اللّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّماءِ اِلَی الْاَرْضِ وَ عِتْرَتی "

أَهْلُ بَیْتی وَ اِنَّ اللَّطیفَ الْخَبیرَ اَخْبَرَنی اَنَّهُما لَنْ یَفْتَرِقا حَتّی یَرِدا عَلَیَّ الْحَوْضَ فَانْظُرُوا بِماذا تَخْلُفُونی

تَضِلُّوا ما اِنْ تَمَسَّکْتُمْ بِهِما" وَ فی حَدیثٍ اخَر:"قالَ النَّبی (ص):

معانی الاخبار، صفحه ۹۰ و مُسند احمدبن حنبل، جلد ۳ صفحه ۱۷

The Prophet (p.b.u.h.) said: " I leave behind me two weighty (very worthy and important) things: The Book of Allah (i.e. the Qur'ān), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, The Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful and contemplate on how you will treat them (after me) ". And, in another tradition it is added: " Never, never, shall you get astray if you ".attach yourselves to these TWO

Ma`ānī-ul-Akhbār, p. ۹۰, tradition ۲, Musnad Aḥmad-ibn-Ḥanbal, Vol. ۳, p. ۱۷, and) other

books from the Sunnite School and Shi`ah School mentioned in Iḥqāq-ul-Haqq, Vol. ۹, p. ۳۰۹

(to ۳۷۵

قال الامام الرضا علیه السلام:

رحم اللّه عبداً احیا امرنا فقلت له و کیف یحیی امرکم قال یتعلم علومنا و یعلمها الناس

فانهم لو علموا محاسن کلامنا لا تبعونا

معانی الاخبار صفحه ۸۰ - عیون اخبار الرضا جلد ۱ صفحه ۲۰۷

:Abul-Hassan-ir-Ridā (a.s.) said

May the Mercy of Allah be upon the servant who Keeps alive our " commandment." I asked him (a.s.) how the one could keep your commandment alive. He (a.s.) said: " He (can) learn our sciences and teach them to people. In fact, if people knew (the merits) and goodnesses ".of our speech, surely they would follow us

(Ma`ānī-ul-Akhbār, p. ۱۸۰ `Uyūn-i-Akhbār-ur-Ridā, V. ۱, p. ۲۰۷)

p: ۵۹۶

The Rank and Importance of the Qur'an

قال ترشول الله (ص) : فضل القران على سائر الكلام كفضل الله على خلقه

The holy Prophet (p.b.u.h.) said: " The superiority of the Qur'an unto other words is like ".the superiority of Allah (s.w.t.) unto His creatures

جامع الاخبار والاثار جلد اول صفحه ۱۸۲

قال الحسن ابن على (ع) : إثر هذا القران فى مصابيح النور و شفاء الصدور

Imam Hassan-ibn-Ali (a.s.) said: " Verily in this Qur'an there are some bright lights (of ".(guidance, and also a healing (remedy) for the hearts (minds

جامع الاخبار والاثار جلد اول صفحه ۱۶۴

قال رسول الله (ص) : خيارکم من تعلم القران و علمه

The holy Prophet (p.b.u.h.) said: " The best of you is the one who learns ۴ the Qur'an ".and teaches it

بحارالانوار جلد ۹۲ صفحه ۱۷۷

قال النبى (ص) : عليكم بالقران فانه الشفاء النافع والدواء المبارک و

عضمه لمن تمسک به و نجاه لمن تبعه

The holy Prophet (p.b.u.h.) said: "Be aware of the Qur'an! verily it is a useful healing, and an auspicious remedy; and it is the protector of the person who holds fast to it, ".and a rescue for the one who follows it

جامع الاخبار والاثار جلد اول صفحه ۴۹۲

The list of publications of the library

Publications of the Scientific and Religious Research Center

Imam Ali (a.s.) Public Library

Language Which Each Title Is In: A = Arabic ; F = Farsi

١. Tafsīr-i-Shubbar (A Commentary of the Holy Qur'ān) - A

٢. Ma`ālim-ut-Touhīd fī Qur'ān-il-Karīm (The Unity of Allah in the Holy Qur'ān) - A

٣. Kholāṣ-iye-`Abaqāt-ul-Anwār (A Summary of a Tradition on Imamate) - A

۴. Khutūt-i-Kullī-yi-Eqtiṣād-dar Qur'ān wa Riwāyat (Main Points of Economy in Qur'ān and Traditions) - F

۵. Al-Imam Mahdī `inda Ahl-us-Sunnah, Vol. ١-٢ (Imam Mahdī (a.s.) According to Tradition) - A

۶. Ma`ālim-ul-Ḥukūmah-fī-Qur'ān-il-Karīm (Lessons on Government in the Holy Qur'ān - A

٧. Al-Imam-iṣ-Ṣādiq wal Mathāhib-il-Araba`ah (Imam Sādiq and Muslims' Issues) - A

٨. Ma`ālim-un-Nabuwwah fī Qur'ān-il-Karīm, Vol. ١-٣ (Prophethood in the Holy Qur'ān) - A

٩. Ash-Shu'ūn-il-Eqtiṣād fī-Qur'ān was Sunnah (Ways of Economy in Qur'ān and Tradition) - A

١٠. Al-Kāfī fī Fiqh by Abiṣ-Ṣalāḥ al-Ḥalabī (Subjects on Jurisprudence and Ordinances) - A

١١. Asn-al-Matālib fī Manāqib-i-`Ali-ibn-Abī-Ṭālib by Shams-ud-Dīn al Juzarī ash-Shāfi`ī (The Merits of Imam

Ali (a.s.): the Successor of the Prophet (p.b.u.h.) of Islam - A`

۱۲. Nuzul-ul-Abrār bimā Sahḥa min Manāqib-i-Ahlul-Bait-il-Athār by Ḥafiẓ Mohammad al-Badakhshanī

A) Subjects on the Successors of the Prophet of Islam (p.b.u.h.)) - A)

۱۳. Ba`z-i-Mu'allifāt by Shahīd-ash-Shaykh Murtadā Mutahharī (Some works on Islamic Education) - F

۱۴. Al-Qaybat-il-Kubrā (The Greater Occultation of Hazrat Mahdī) - A

۱۵. Yaum-ul Mau`ūd (The Promised Rise of Hazrat Mahdī (a.s.)) - A

۱۶. A-Qaybat-iṣ-Ṣuqrā (The Lesser Occultation and the Deputies of Hazrat Mahdi (a.s.)) - A

۱۷. Mukhtalaf-al-Shī`ah by `Allāmah al-Ḥillī (Judgement through Jurisprudence in Islam) - A

۱۸. Ar-Rasa'il-il-Mukhtārah by`Allāmah ad-Dawānī wal-Muhạqiq Mīrdāmād (A Book on the Theoloty and

Philosophy of Islam) - A

۱۹. Aṣ-Ṣahīfat-ul-Khāmisat-us-Sajjādiyah (The Psalms of Islam as Stated by the Fourth Imam (a.s.)) - A

۲۰. Nimūdārī az Ḥukūmat-i-`Ali (a.s.) (An Outline on the Government of Hazrat `Ali (a.s.)) - A

۲۱. Manshūrhā-yi Jāvīd-i-Qur'ān (The Eternal Lights of the Qur'ān; An Objective Commentary) - F

۲۲. Mahdī-yi-Muntaẓar dar Nahjul-Balāqa (The Awaited Mahdi (Guide) in Peaks of Eloquence) - F

۲۳. Sharh-il-Lum`at-id-Damishqiyyah, ۱۰ Vols. (Some Subjects on Islamic Jurisprudence and Ordinances) -A

۲۴. Tarjamah wa Sharḥ-i-Nahjul-Balāqa, ۴ Vols. (Translation and Explanation of the Statements of Imam

Ali (a.s.)) - F`

۲۵. Fī Sabīl-il-Wahdat-il-Eslāmīyyah (The Need of Islamic Unity) - A

۲۶. Naẓarāt-un-fī-Kutub-il-Khālidah (Opinions on Islamic Matters) - A

۲۷. Kitāb-al-Waāfī, ۳۰ Vols. (Traditions on Different Subjects) - A

۲۸. Dah Risālah by Feyd-i-Kāshānī (Ten Articles on Islamic Education) - F

۲۹. Majmoo`i Testhāy-i-Bīnesh wa M`āref Islamī (A Collection of Test Questions on Islamic Knowledge

and Culture) - F

۳۰. Darīcheh-'ī bar Ahkām (Elementary Religious Questions for the Coming Generation) - F

۳۱. An Enlightening Commentary into the Light of the Holy Qur'ān - English

۳۲. A Bundle of Flowers from the Garden of Traditions of the Prophet Ahlul-Bayt (a.s.)

There are ۲۶۰ Arabic/Farsi Commentaries (Tafsir) Available at the

Imam Ali (a.s.) Public Library as Sources for This Commentary

:and Among Them are the Following

-Tafsīr - ul - Qur'ān - il - Karīm by `Allāmah as - Sayyid `Abdullāh Shubbar, Dār-u .۱

Iḥyā'-it-Turāth-il-`Arabī, Beirut, Lebanon - A

,Tafsīr-ul-Qummī by Abil-Hasan `Alī ibn Ibrāhīm-il-Qummī, Dār-ul-Kitāb, Qum, Iran .۲

A.H. - A ۱۹۶۸/۱۳۸۷

Fi-Zilāl, Sayyid-i-Qutb; Dār-u-Iḥyā'-it-Turāth-il-`Arabī, Beirut,Lebanon,۱۹۶۷/۱۳۸۶ -A .۳

,At-Tafsīr-ul-Kāshif by Muhammad Jawād Muqniyah, Dār-ul `ilm lil-Malāyīn, Beirut .۴

Lebanon, ۱۹۷۰ - A

Tafsīr-iṣ-Ṣāfī by al-Fayd-il-Kāshānī, al-A`lamī lil-Matbu`āt, Beirut,Lebanon, . ۵
۱۹۷۹/۱۳۹۹

A

,Manhaj-uṣ-Ṣādiqīn by Fatḥullāh Kāshānī, `Ilmiyyah Islāmiyyah Bookshop, Tehran .۶

Iran - F

Tafsīr-i-Abulfutūh Rāzī by ash-Shaykh Abulfutūh Rāzī, Islamiyyah Bookshop, . ۷
,Tehran

Iran, ۱۹۷۳/۱۳۹۳ A.H. - F

Tafsīr-i-Rūḥ-ul-Ma`ānī by al-Ālūsī al-Baqdādī, Dār-u-Ihyā'it-Turāth-il-`Arabī, . ۸
,Beirut

Lebanon ۱۹۸۵/۱۴۰۵ - A

۹. Tafsīr - i - al - Manār (Tafsīr - ul - Qur'ān - il - Ḥakīm), by Mohammad Rashīd Ridā, Dār-ul-Ma`rifat, Beirut, Lebanon, - A

۱۰. Tafsīr-ut-Ṭabarī (Jāmi`-ul-Bayān fī Tafsīr-il-Qur'ān) by Mohammad-ibn-Jarīr at-Tabarī, Dār-ul-Fikr, Al-Qāhirah, Egypt, ۱۹۸۸/۱۴۰۸ - A

۱۱. Nafaḥāt-ur-Raḥmān fī Tafsīr-il-Qur'ān by ash-Shaykh Muhammad an-Nahāwandī, Iran, ۱۹۳۷/۱۳۵۷ - A

۱۲. Al-Tafsīr-ul-Ḥadīth by Muḥammad `Izzat Darūzat; Dār-u-Ihyā'-il-Kutub Al-`Arabbiyyah, al-Qāhirah, Egypt, ۱۹۶۲/۱۳۸۱ - A

۱۳. Al-Tebyān fī Tafsīr-il-Qur'ān by Moḥammad-ibn-il-Ḥassan Ṭūsī, Dār-u-Ihyā'-it-Turāth Al-`Arabī, Beirut, Lebanon - A

۱۴. Ālā'-ur-Raḥmān fī Tafsīr-il-Qur'ān by Muḥammad Jawād Albalāqī, Wijdānī Bookshop, Qum, Iran - A

۱۵. Al-Isra'īliyāt fī-Tafsīr wal Ḥadīth by Dr. Muḥammad Husain Al-Thahabī, Dār-ul-Īmān, Damascus, ۱۹۸۵/۱۴۰۵ - A

۱۶. Al-Bayān fī Tafsīr-il-Qur'ān by Sayyid Abulqāsim Khu'ī, al-Matba`at-ul-`ilmiyyah, Qum Iran, ۱۹۶۶/۱۳۸۵ - A

۱۷. At-Tafsīr wal-Mufassirūn by Muḥammad Ḥusain Al-Thahabī, Dār-ul-Maktab Al-Ḥadīthah, al Qāhirah, Egypt, ۱۹۷۶/۱۳۹۶ A.H. - A

۱۸. Al-Jawāhir fī Tafsīr-il-Qur'ān-il-Karīm, by Ṭantāwī Juharī, Mustafā Bāb-il-Halabī Printing Office, Egypt, ۱۹۳۰/۱۳۵۰ - A

,Fathul-Qadīr by Muḥammad-ibn-`Ali al-Shoukānī; `Ilmul Kutub; Beirut, Lebanon .۱۹

A - ۱۹۸۱/۱۴۰۱

;Al-Mabādi'-ul-`Āmmah li Tafsīr-il-Qur'ān by Dr. Muḥammad Ḥusain-`Ali-al-Saqīr .۲۰

Maktab-ul-A`lām-il-Islāmiyyah, Qum, Iran, ۱۹۹۳/۱۴۱۳ - A

Tafsīr-ul-Baqawī (Ma`alim-ut-Tanzīl fī Tafsīr wat-Ta'wīl) by Husain -ibn Mas`ūd .۲۱

al-Baqwī ash-Shāfi`ī; Dār-ul-Fikr, al-Qāhirah, Egypt ۱۹۸۵/۱۴۰۵ A.H. - A

p: ۵۹۹

بِسْمِ اللّهِ الرَّحْمنِ الرَّحیم

اُدْعُ إِلَی سَبِیلِ رَبِّکَ بالْحِکْمَهِ وَ الْمَوْعِظَهِ

الْحَسَنَهِ وَ جدِلْهُم بِالّتِی هِیَ أَحْسَنُ إِنَّ رَبَّکَ

هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِیلِهِ وَ هُوَ أَعْلَمُ

بِالْمُهْتَدِین

****

In The Name of Allah, The Beneficent, The Merciful

Invite (all) to the Way of your Lord with wisdom and beautiful

;exhortation; and debate with them in a way which is the best

surely your Lord knows best who have strayed from His path and

.knows best who are (rightly) guided

[.Sura Nahl (The Bee), No. ۱۶, verse ۱۲۵]

p: ۶۰۰

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office
Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ۱۲۹, first floor
Website: www.ghbook.ir
Email: Info@ghbook.ir
Central office Tel: ۰۳۱۳۴۴۹۰۱۲۵
۰۲۱ ـ Tehran Tel: ۸۸۳۱۸۷۲۲
Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹
Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library